

Christian Courier

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Elect handicapped as church leaders, pastor suggests

Real ministry means taking as well as giving

Irene Bom

WINNIPEG — A local pastor says it's time for his congregation "to quit apologizing and just start being the body of Christ" and for other churches to encourage it toward that goal.

What makes his statement unusual is the make-up of his congregation: over half of Sunday worshippers at Hope Centre Christian Reformed Church are developmentally handicapped, making Pastor Tony Schweitzer's congregation unique to the denomination in Canada.

"We have to change from doing ministry to the disabled, to ministering with them," says Schweitzer, who has helped the local outreach grow from its roots as a drop-in centre in the early 1970s to its present congregational setting.

Schweitzer is looking for a

denomination-wide change in attitude toward the disabled that "isn't great, but is crucial."

Elder teams

What some consider to be a controversial part of that shift is Schweitzer's dream of creating "elder teams" of one disabled and one able-bodied member to attend meetings and go on pastoral visits together.

While support churches have wanted to bring outside leaders to Hope Centre, Schweitzer says he has a different vision.

"We definitely want involvement from other churches, but we're asking them to come on board as members, rather than as leaders," he says.

"The paternalism of importing leaders doesn't go anywhere," asserts Schweitzer, who adds that Hope Centre recently began including



PHOTO: TONY SCHWEITZER

Alice Yashuk (r.) visits Hilda Levy, a senior involved with Hope Centre in Winnipeg.

developmentally handicapped members on its steering committee.

Schweitzer claims his plan

of inclusion carries one step further the approach of the Friendship series, a volunteer program of one-on-one Bible

study.

"The principle of friendship between someone with a handicap and someone without is great," he asserts. "But now they need to be encouraged to get out and do what friends do together. What happens is that they discover that both friends support each other."

Ron Mullin, director of Friendship Groups Canada in Simcoe, Ont., says he has "no theological problems" with developmentally handicapped church leaders, but wonders about motives.

"We have to make sure that we elect them for their qualifications, not for their handicap so that we can have a token handicapped person on council."

As well, since community perception "still has a long way to go," such appointments

See LACK —p. 2...

The New Science is open to God

Robert Vander Vennen

TORONTO, Ont. — For more than two centuries scientists held to Newton's view of science as the discovery of a set of firm laws for the universe, but in the 20th century the "modern physics" of relativity and quantum theory changed all that. Now a third fundamental way of looking at science is coming to rule, said Robert Herrmann in an Oct. 23 lecture for the Canadian Scien-



PHOTO: ROBERT VANDER VENNEN
Dr. Robert Herrmann: science today presents mystery

tific and Christian Affiliation, held at the University of Toronto.

Today few scientists still claim that objectivity and clockwork images exist in science, said Herrmann. Space and time are no longer separable, matter

and energy are interchangeable, time depends on the velocity of the mover, and cause and effect have no meaning at the level of subatomic particles. Matter has lost its tangibility.

Science today presents us with mystery, Herrmann added. It describes physical effects by way of metaphor and models. "When it comes to atoms," he quotes Niels Bohr as saying, "language can be used only as in poetry."

New view rejects science as a closed system

This view is in contrast to the older view that scientific theories make up a unity, an interlocking web that gives complete answers and ideas that cannot be tested scientifically. Today more and more top scientists are asking theological questions, are studying theology. "Science's grip on reality seems to be loosening," said Herrmann—"but so is

religion's."

Science by its nature is reductionistic, but theology is integrative and has wider scope. Theology brings together God, humans and the world. So theology's models and metaphors are of necessity more complex than those of the empirical sciences, and its view of reality is highly integrative and human-centred.

But society imposes greater restraints on new ideas in theol-

ogy than in science, said Herrmann. So theologians are less involved than scientists in new ideas on the meaning of science and its interplay with faith. More scientists are studying theology than theologians studying science.

Herrmann described a world which started and came to where it is today by a process of "the dynamic and intimate involvement of the Creator

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Thinkbit

"Better a sinner who knows he's a sinner than a saint who knows he's a saint."

Old Yiddish saying

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NOV 10 1993

News

Christian union reviews its good works

Ron Rupke

Although a social gospel is no gospel, a gospel without social implications is unbiblical, according to Andrew Kuyvenhoven.

The retired CRC pastor and former *Banner* editor made the remarks to Christian Labour Association of Canada (CLAC) staff at their fall conference in Mississauga, Ont., last month.

Earlier in the day, the 70 general workers, local board members and CLAC staff members wrestled with the question of government intervention in economic issues. According to national representative Ray Pennings, the CLAC staff was forced to make a principled decision about the Ontario government's social contract process, which affected the jobs and incomes of about 4,000 of CLAC members employed in various health care institutions.

Staff members signed the resulting agreement, but also filed a letter objecting to this type of government interference in business and trade union relations. Pennings suggested that similar principled questions should be asked about various election proposals dealing with problems of poverty and unemployment, government

deficits and indebtedness, and global interdependence. His remarks sparked a lively discussion of the hard choices Canadians face in dealing with complex problems.

Executive director Ed Grootenboer led off the afternoon with an overview of CLAC's ongoing work. In a world where many non-Christians view labor relations as a clash of the Titans and many Christians privatize their faith, the task of convincing workers and managers of the need for a Christian union is not an easy one, he said.

He noted recent examples of fierce opposition to CLAC from other unions, ranging from slanderous magazine articles to sabotage of a pipeline built by CLAC members in Alberta. However, CLAC's principled, independent stance won respect from other unions, from employer representatives, and from government representatives at the social contract talks in Ontario, he said. The practical success of CLAC's co-operative labor relations was evident in the Alberta "food fights" earlier this year, as the UFCW's responses to Canada's Safeway's demand for contract concessions was contrasted to CLAC's dealings with Save-On Foods.

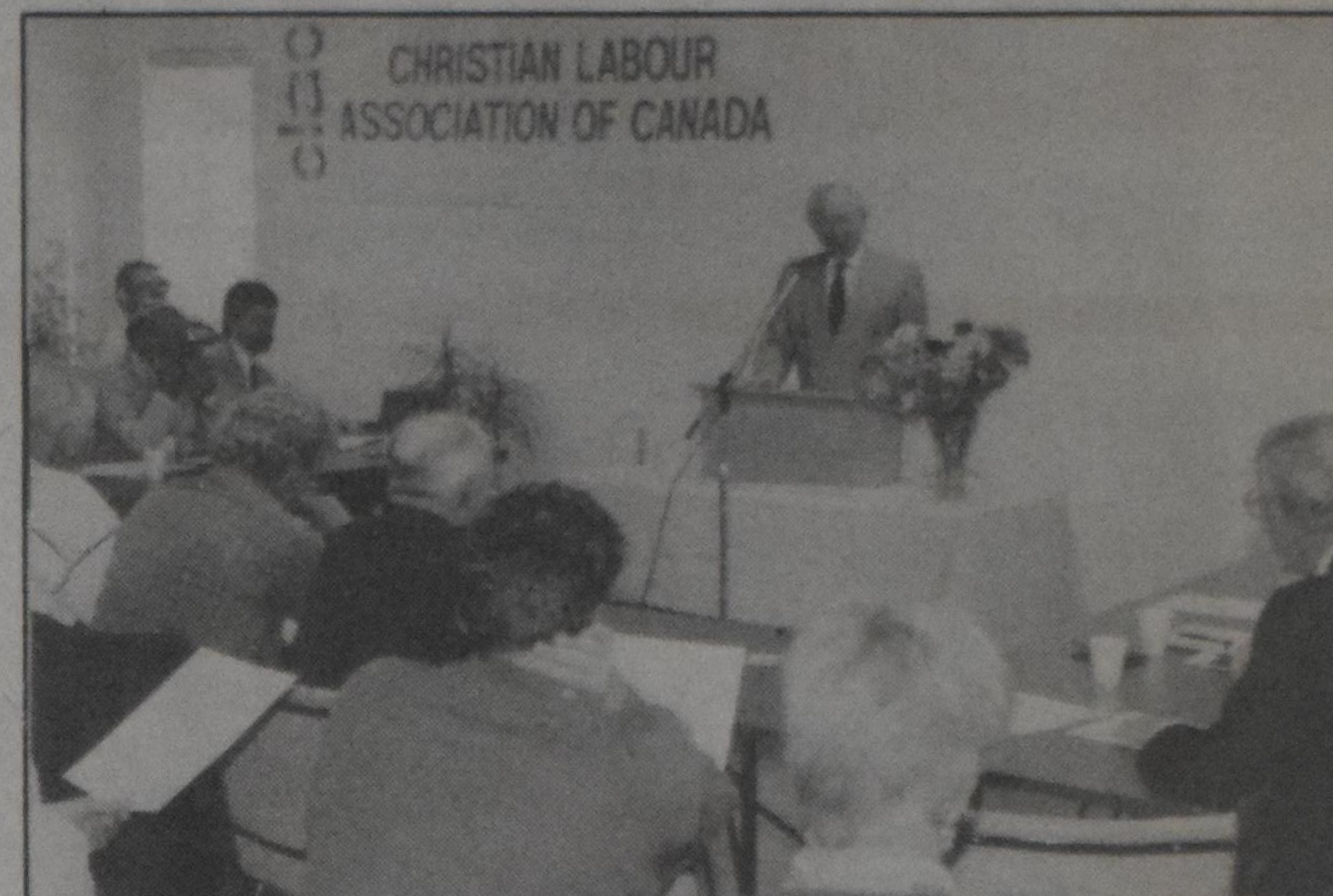
"There are few better ways to show the world the Kingdom difference than to get out in the world and do the work of a Christian trade union," Grootenboer concluded.

"Since we do this task on behalf of the Christian community, we have to let that community know what we are doing."

"Your job is harder than mine," Rev. Kuyvenhoven told attendees in the afternoon. "I recruit the soldiers, but you do the fighting. I tell the story of salvation, and you do the necessary good works."

Referring to the earlier speakers, he said that CLAC's work of establishing peace and justice was the necessary fruit of salvation. The question "Why good works" comes slowly in the *Heidelberg Catechism*, and Question 86 in Lord's Day 32 asks the question in such a roundabout way that one might think Reformed Christians are suspicious of good works, he said.

But good works are the very purpose of salvation, and Bible study has the goal that we may be "thoroughly equipped for



Rev. Andrew Kuyvenhoven points CLAC staff to the Heidelberg catechism at annual conference.

every good work," Kuyvenhoven noted.

Doing good is the purpose of salvation, the tangible way in which the world meets the Christian, he pointed out.

Good works are not optional for a Christian. The question of Christian organizations, however, depends on how Christians are able to work together corporately, Kuyvenhoven

added.

"Christian organizations are an historical choice, a way to do our obedient living," he said. "But serving the Lord above all is a command, in our labor, in our schools, in our lives."

Ron Rupke is a CLAC agent living in Woodbridge, Ont.

INDONESIA 1994

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God reveals himself

...continued from p.1

in the processes of the world." Scientists are now becoming better able to study spontaneous and chaotic processes, a key factor in the

development of the third major model for looking at the material world. Herrmann referred with approval to recent ideas of physicist-theologian John Polkinghorne, who

suggests we should see more clearly God's faithfulness and love in the physical world. God's faithfulness is seen in the constant laws we experience, and his love gives freedom through the operation of openness and chance.

Herrmann is a biochemist, an adjunct professor at Gordon College and executive director of the American Scientific Affiliation. He was a professor

for 17 years at the Boston University School of Medicine and was associate dean of the medical school at Oral Roberts University.

Herrmann's lecture was one in a series provided by the Templeton Foundation. Herrmann is co-author with Sir John Templeton of the recent book *The God Who Would Be Known: Revelations of the Divine in Contemporary*.

Lack of masks a plus in counselling

...continued from p.1

might hinder that church's outreach, Mullin adds.

But Schweitzer maintains that for the developmentally disabled, their handicap may actually make them more effective pastoral counsellors and evangelists.

"They haven't got the skills to put on masks, and that enables them to be truly compassionate," insists Schweitzer, who in the past several years has started taking a developmentally handicapped woman named Alice Yashuk along on

his visits to seniors because "she does more counselling to some members than I ever will."

Mullin admits that Friendship was introduced to Canada during the "segregation wave" of the early 1980s, but defends the approach.

"Friendship groups segregate, but that's not necessarily wrong in itself," he asserts.

"As adults we participate in segregated activities all the time," he notes, citing the example of separate Bible study

groups for men and women.

"And our goal has always been ultimately to involve Friendship students in the sanctuary, too," he adds.

Wally Mulder, director of the Rehoboth Association of the Developmentally Handicapped in Alberta, agrees with Schweitzer that many churches with Friendship programs are still not going far enough.

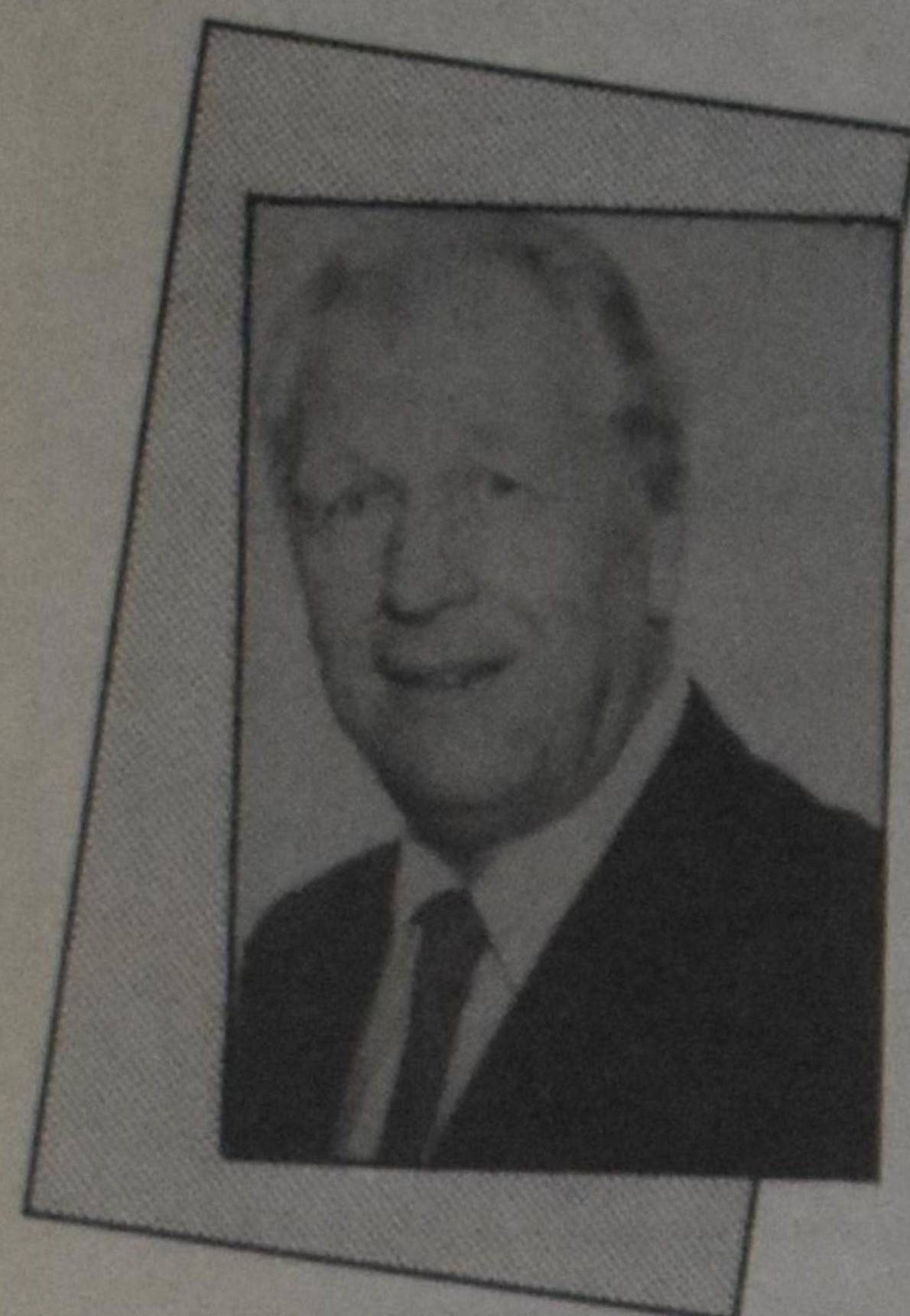
"True ministry has got to go two ways, with us asking how the disabled can help us.

"Then you've got inclusion. We're not there yet."

Comment

PRESSREVIEW

Carl D. Tuyl



Canadians told Kim Campbell what they thought about Brian Mulroney. For days on end after that the country suffered election-kibitz overload with every pundit and would-be pundit solemnly trying to explain the political landscape. The former president of the Liberal Party said at the occasion of John Turner's ascent to the Liberal leadership that Jean Chretien was still number one in our hearts. Perhaps there was a prophetic scope to those words.

★ ★ ★

The Tory caucus in the new parliament will establish a first in the history of the House: it will be the first caucus with absolute, politically correct gender balance, one man, one woman. Enough election stuff already.

★ ★ ★

The doctrine of political correctness has arrived at the Ontario Milk Marketing Board. Instead of their annual Dairy Princess competition, they now choose a Dairy Educator. Correct maybe, but also dull!

★ ★ ★

It is time for all good men and women to pick up a copy of the magazine *This Country Canada*, which celebrates our home and native land, something we might do with gratitude.

★ ★ ★

Labrador, that forgotten part of the Canadian federation and Canada's most sparsely populated region, is all of a sudden drawing a lot of attention. Mining companies are exploring, geologists are searching for gold, Quebec wants the hydro power generated there, and an Austrian timber company wants to cut the forests.

★ ★ ★

Monsieur is now a paid employee of the firm Ogilvy Renault. But when journalists tried to get a glimpse of him going to work they were told by the receptionist, "He's not the type of person who works nine to five, Monday to Friday, like you and me." I never doubted that, really! Monsieur also picked up an honorary doctorate from the University of the West Indies in Barbados. That might have had something to do with the fact that while in office he pledged \$10 million to strengthen the administration of that university.

★ ★ ★

Remember all those jokes that start: "What happens if you cross an elephant with a fruit fly?" Well, animal scientists at the University of Guelph are now on the verge of creating chickens with the genes of other animals. Soon we will get T-bone steaks from the poultry farm, and the Colonel at KFC will start selling hamburgers from mice meat.

★ ★ ★

While on that subject I feel compelled to report a first in my life. It happened when my son took me to an eatery and treated me to a dish of fried alligator. It tasted like all other fried food: fried.

★ ★ ★

According to the *Places Rated Almanac*, Toronto ranks fourth out of 343 cities in

North America. Vancouver came in 11th, which might cause people on the West coast to ask whether the stuff between the ears of the people who did the ranking was really mashed rutabagas.

★ ★ ★

According to the U.S. Census Bureau, women looking for single men should concentrate their efforts on Jacksonville, N.C., Killeen/Temple, Tex., Fayetteville, N.C., and Brazoria, Tex., because that's where the single men are. The first three towns make sense — they all house huge military installations. But what's in Brazoria? The answer, to the Census Bureau's embarrassment, is five state prisons. Oops!

★ ★ ★

Haiti is becoming a second Somalia with hunger, terrorism and political oppression. Texaco and other retailers have turned off the gasoline pumps to comply with a U.N.-imposed embargo, and the U.S. Navy, assisted by a couple Canadian warships turns back the leaky boats of refugees who try to flee the misery.

★ ★ ★

For readers who want to be pampered I can recommend the Ritz in Paris, but don't take the \$500 per night room; rather, reserve the \$8,000 per night suite. It comes with your own ironed morning paper and a valet to tie your shoe laces. Wait, however, till the strike at

the Paris airport is settled.

★ ★ ★

The Irish Republican Army exploded a bomb in Belfast, killing 10 and injuring 57. Then they had the gall to start a peace initiative. I guess they want to bomb their way to the conference table.

★ ★ ★

President Clinton and his officials are wheeling and dealing with all kinds of goodies to cut deals for NAFTA support in the House of Representatives, and Mexican President Carlos Salinas is likewise wining and dining U.S. Congress people, trying to persuade them to vote for the North American Free Trade Agreement.

★ ★ ★

President Clinton has introduced the historic Health Securities Act to Congress, which could vastly improve the American healthcare system — if special interests don't get in the way first.

★ ★ ★

British officials dismissed

reports that the Queen is preparing to abdicate as head of the Commonwealth in favor of Prince Charles. He will remain unemployed. Rumors that Princess Diana is seeking a foreign service appointment have also been put to rest. It's nice to know that palace officials in England have a steady job: putting down rumors.

★ ★ ★

We must, of course, not forget to mention the findings of our roving correspondent who saw this sign in a doctor's office in Rome: "Specialist in women and other diseases."

And when I had occasion to visit a washroom in that pretty Mennonite town of St. Jacobs, Ont., I was greeted by a lovely hand-painted sign that read: "Please Be Seated." Nice folks, those Mennonites.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.



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Editorial

The Bloc is no joke; neither is it a threat

Much as we hate to see it happen, we do believe that the election results for the Bloc Quebecois signal the beginning of the end of Canada as we know it. The next steps will likely be a victory for the Parti Quebecois in Quebec and a referendum in which most Quebecers say Yes to sovereignty association.

Nothing is certain, of course. The amazing thing about the best-laid plans of mice, pundits and politicians is that there is a divine level of reality that determines the outcome of "inevitable" things. It's not the first time that God tips the human basket of expectations. Just ask Kim Campbell. Jacques Parizeau and Lucien Bouchard with their it's-in-the-bag smiles seem to forget that.

But humanly speaking (how else can we speak?), barring any unforeseen tipping of the expectation basket and assuming that the

French, not the English, lost on the Plains of Abraham, Quebec is on its way out of confederation.

Three years ago the Meech Lake Accord failed to pass in all provincial parliaments, and last year around this time, the Charlottown Accord was rejected by a nation-wide referendum. This double failure has had a tremendously negative impact on Quebecers. Rightly or wrongly, Quebecers have interpreted it as a rejection of their legitimate aspirations as a linguistic and cultural family.

Couple that failure with the inability of the main parties to inspire the electorate (the Liberal sweep is no indication that Canadians have dropped their cynicism), and you have a recipe for separation.

We stick by what we wrote in an editorial a year ago (Oct. 23, 1992): "The next opportunity for renewing the Constitution will not come again until Quebec has seceded." The 1993 election results in Quebec is but one step further on the road to secession.

Let them be the opposition

Some people say the Canadian system must be a crazy one for allowing a party which wants to tear up the country to be the official opposition party. Preston Manning rightly calls the Bloc "Her Majesty's less than loyal opposition." But we're not so sure that this arrangement is all that crazy.

First of all, it wouldn't do to toy with the democratic process just because we don't like the outcome. And secondly, maybe it's a good thing for the Bloc to have enough power and

prestige to prepare us for a peaceful transition from what we have now to what awaits us down the road. We may as well get used to the fact that the majority of Quebecers may want sovereignty for themselves. And finally, who knows how the Bloc's plan to focus mainly on Quebec will backfire.

Surely, the Canadian way of dealing with separatism is much to be preferred to the Yugoslavian solution.

A need to be gracious

This is not the end of the road for Canadians and for Canada. Perhaps what will emerge will be a loose confederation of four regions. Perhaps Quebec will be one country and the ROC (rest of Canada) another. At any rate, there is not much one can do in the face of an unwilling partner.

We must live with the expectation that every new situation offers its own challenges to be faithful to our calling as citizens of the Kingdom of Heaven. Nothing can interfere with our citizenship in heaven and no one can split the Kingdom of God with nationalistic pipe dreams. Whether the earthly country we are citizens of reaches from ocean to ocean to ocean is not all that important.

And in the meantime, let's be gracious toward Quebec, the Bloc Quebecois and the Parti Quebecois. They're not criminals. They are following the democratic process to what they believe to be a better future for themselves. God bless them.

BW

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Our task is not to be assimilated

Karl Barth was a German theologian who lived during the rise of Hitler's National Socialism. Barth's response to the electoral victory of the National Socialist Party in 1933 was that Christians should not attack the state, but they should refuse to assimilate.

How did that work itself out in Barth's life? When the Nazis sent out a directive that all university classes were to start with a Hitler salute, Barth did not comply. He told the administration of his school that he had understood the directive as a "recommendation" rather than an "order." The administration looked the other way.

The next critical moment came when the university was told to prescribe an oath of loyalty to the Fuhrer. Barth did not refuse to take an oath of loyalty, but he added a clause. He said that he could be loyal to the Fuhrer

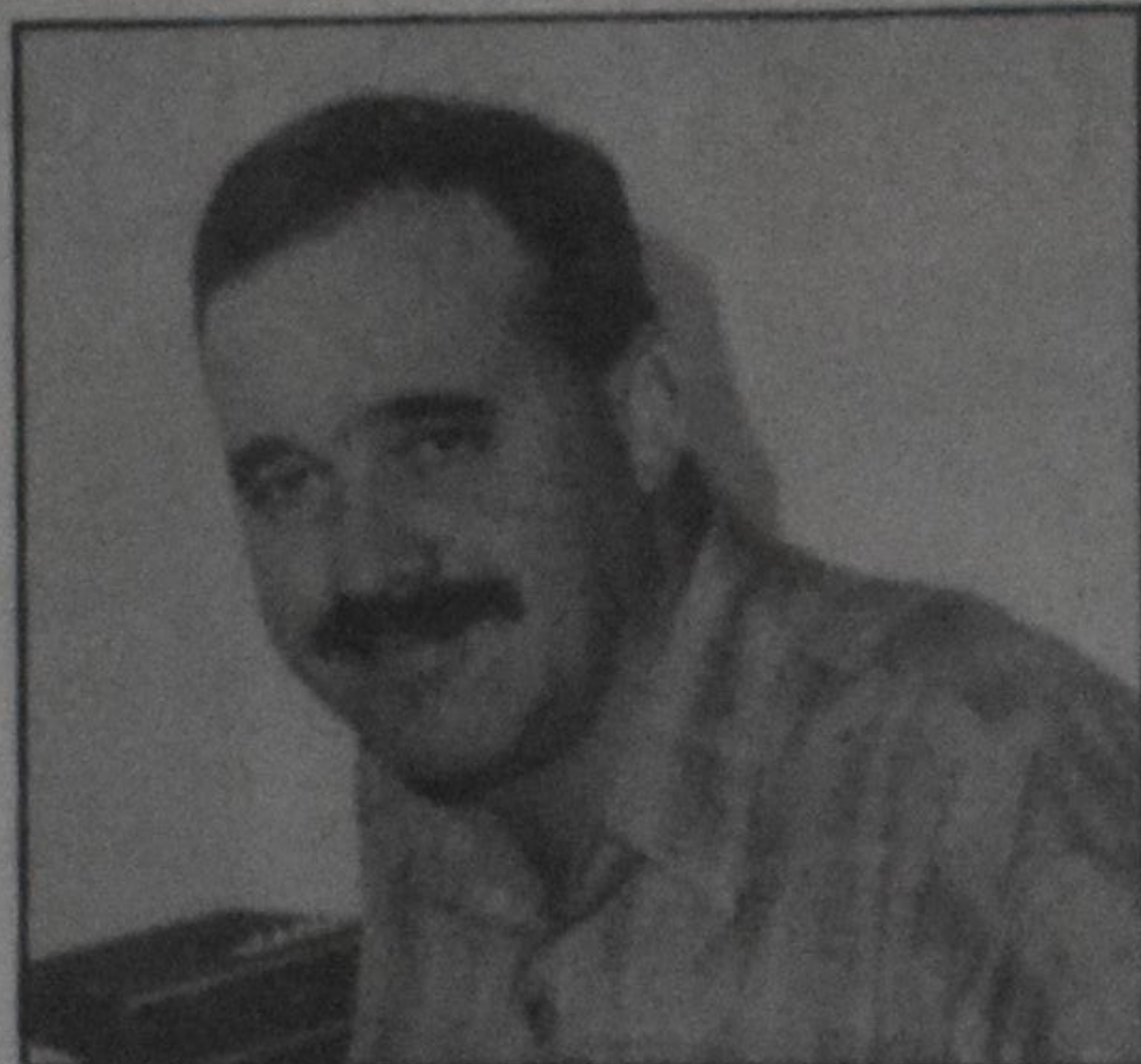
"only within my responsibilities as an evangelical Christian." The Nazis did not let him get away with this one, however. Barth was suspended from his teaching position. He moved to Switzerland to finish his career there.

Barth was not interested in a power play with the state. His civil disobedience consisted of refusing to be assimilated into the false religions of his day.

Perhaps as Reformed Christians we take a more active interest in things political than did Barth. We do believe it our responsibility to become politically involved as Christians. But we can learn from Barth. As we look at a political map of Canada that now is coloured mainly red with green and blue strips, may we, too, refuse to be assimilated into regionalism, populism or economism.

BW

Agriculture / Letters

Rural
RoutesMaynard
Vander Galien

The (lost) art of plowing

One of my favorite autumn jobs is plowing. I'm not sure why this monotonous work is my favorite. It might have something to do with hearing the 100-horsepower diesel engine roar, full throttle, as the big five-furrow, semi-mounted plow slices the stone-free heavy clay soil into five pieces and reverses it.

Maybe I'm reminded of years gone by when tractors did not have comfortable cabs like they have now and plowing meant sitting half frozen under heavy clothing on one of those cold, damp, Remembrance Days.

Plowing a field looks like a pretty simple task to those who drive by. A farmer simply drives up and down a field and follows the last furrow. But is it as simple as it looks?

Setting the plow

I like to see the sod turned over in neat, straight furrows with no grass showing. The smooth even furrows make the whole field look as if it has been turned over with one pass of a gigantic plow. To do that it requires some skill of the operator. The operator has to set the plow properly before heading out to the field.

Some farmers, and particularly weekend or hobby farmers, have not learned proper plowing methods and have not learned to set their plows properly.

At this time of the year the evidence is clear in fields throughout the countryside. You can see every round (or pass) a plow has made when it is not set properly by the gap between rounds.

Setting a plow is a simple matter that only takes a few minutes with a wrench and the plow manual, but the results can have your friends and neighbors envious.

Most farmers don't like dead furrows in a field but continue to plow each strip of land separately at a convenient width for their equipment. For some reason they have never learned to measure their fields. It is so simple to decide on a headland width and make a scratch along the headland at that point.

Symmetry is beautiful

This measurement is stepped off from the side of the field before the first land is measured off. Indicate the centre of the land and make the first "strikeout" or crown.

When the last strip of land is complete, the last furrow should be the same distance from the side of the field as the end of the furrows are from the fence or the headland.

When the first land is finished, skip the width of a strip of land and centre another strikeout. When the strip is complete you should have the width of one strip between the two plowed areas. This strip is plowed by reversing the turn at the headland and ending with one dead furrow for the width of three strips.

You have probably seen many rough looking fields. A smooth field is easier to work and is much easier on both the equipment and operators.

Bigger isn't better

In the 1950s, '60s and early '70s, farmers plowed with smaller tractors and two- or three-furrow plows. The sod was turned over slower, thus making a smoother field.

In the 1980s the big tractors with their semi-mounted, hydraulic wide-bottom plows appeared and the art of plowing went the way of the horse and buggy. Farmers plowing with the big rigs tend to tear away at the ground and, in many cases, are plowing too deep. They're also wasting fuel. Plowing to a depth of six inches is plenty.

Does plowing sound like a simple job that any tractor driver can do?

Maynard Vander Galien farms in the Ottawa Valley (Renfrew County), which will be host to the International Plowing Match in September 1994. The match attracts 100,000 to 150,000 visitors annually.

Who supplies the arms?

Paul Marshall is dead-on in his analysis ("Emerging patterns of conflict" Oct. 1) of our starry-eyed assumptions that once communism had failed all would be well with the world. I do not recall any commentators, not even those who professed freedom from capitalist biases, who failed to greet the fall of the Soviet empire a few years ago with glowing optimism.

And as Marshall correctly notes, "The world is getting back to its traditional habit: making war on a (comparatively) smaller scale."

But why does Marshall not take the next step of asking where the arms are coming from. People are killing each other, brutally and callously, and they are doing it with fairly sophisticated, high-tech weapons coming from *some-where*.

Western greed

I don't know about Yugoslavia or Armenia (substitute any other site of civil war recently featured on television) but most of the arms that poured into Somalia over the last two decades came from Western sources.

Somalia initially received arms from the Soviet Union, but when the Soviet powers decided that Ethiopia was a

richer prize, the arms merchants of Western nations quickly moved into the vacuum. Iraq, too, was heavily armed by Western suppliers as a bulwark against the supposed threat of Iran.

Ironically, many of the deaths of United Nations troops — and despite hair-raising news pictures of local atrocities, there have been remarkably few deaths in these wars — have come from Western weapons and technology.

Marshall may be right in identifying religion as the common element linking blocks of nations that have fared either well or ill in wars and in development. But I believe he perpetuates a kind of religious racism in singling out Islam as a locus for civil war. There is also civil war in Tibet, in Myanmar, in the Philippines, in Haiti.... None of these have Islamic influences.

He would better have focused on the greed which allows the more affluent nations to see territorial disputes as an opportunity for profit. To put it bluntly, shareholders in our arms manufacturing companies have been earning dividends from the misery of others.

Jim Taylor
Toronto, Ont.

Pro-choice opposes educated choice

My husband and I were left wondering about the connection between choosing Christian education and the "pro-choice" stand on abortion. (*Society in Focus* by Jake Kuiken, Oct. 1.) Choosing a school for a child is very different from deciding if your child should live. In life we make many educated choices, many involving our children.

To answer his question "Why, and on what basis can anyone seriously oppose a public policy that supports the 'pro-choice' movement's stand on abortions?": it is never right for one human to choose to kill another human, and the unborn child is a person who should have the right to life.

"Pro-choice" advocates offer only one choice — have an abortion; they offer no other options. If they counsel a pregnant mother they offer no help or support if she decides to continue her pregnancy. Often they become angry

when this choice is made. The "pro-choice" policy is "pro-abortion"; there is no choice.

Those who favor abortion are against education on the developing baby, they do not want the pregnant mom to see her ultrasound, they do not want her to know anything about her unborn child. They do not want the pro-life supporters to have the right to display models or pictures of the unborn baby.

"Pro-abortionists" use vague terms to describe the baby in the womb: products of conception, contents of the womb, fetus, tissues, etc. They do not want women to make educated choices, fearing that they will choose life.

There should be a choice in where to educate our child but we should not be able to choose if our child should be killed. The time of death is God's decision, not a woman's choice.

Melinda VanderVeer
Cornwall, Ont.

Human life does not include choice

I must disagree with both the title and the content of your editorial "We are 'pro-choice' in our pro-life stand" (Aug. 27). I believe you misunderstand the Catholic position (I checked it out) and our own Protestant tradition.

Life is not a "choice." It is given by God. Human life receives a soul at its beginning (i.e., conception) and that life belongs to God, not to you or me. Abortion is an act of violence against an already established life.

Therefore, abortion is a human rights issue. Neither Protestant nor Catholic nor atheist has any authority to give away other people's rights, especially not for reasons of convenience. The right to life of the innocent is absolute and must be defended by us absolutely.

An unborn child is *always* a child, never a choice.

Irma Zantingh
Smithville, Ont.

Science teacher receives provincial recognition

Louisa F. Bruinsma

EDMONTON — Derk VanEerden, teacher at Edmonton Christian High School (ECHS), has been selected by the Department of Education in Alberta as a recipient of one of the province's Excellence in Teaching Awards.

The award was initiated three years ago by the department as a way of recognizing outstanding contributions by teachers in Alberta.

VanEerden was selected as one of 125 finalists from over 400 nominations submitted by parents, students and colleagues across the province.

A graduate of Dordt Col-

lege (1975), VanEerden has taught at Edmonton Christian High for 18 years.

"He's the kind of teacher you want not only because of his insight into the subject but also for representing clearly what it means professionally to bear the name Christian," says ECHS principal Stuart Williams. "And Derk does both with a blend of integrity and delight."

Although his teaching assignment is chemistry and biology, VanEerden's interests cannot be defined as narrowly scientific. He codirects the annual school play, an event so popular in the Edmonton community that this year's tickets for all performances

were sold out well before even the first performance.

Gruelling fun

For five years my office was located next to Derk's chemistry lab. But the brick wall was not thick enough to keep out the frequent sound of laughter, something not usually associated with the gruelling demands of mastering the department's Chemistry 30 course.

It's no wonder that students have been known to make course selections based on whether Mr. VanEerden was teaching the course.

For the last nine years VanEerden served the department in both the marking and making of provincial exams. He served on department committees to critique a new Science 10 textbook and on an evaluation committee that designed methods for teachers to

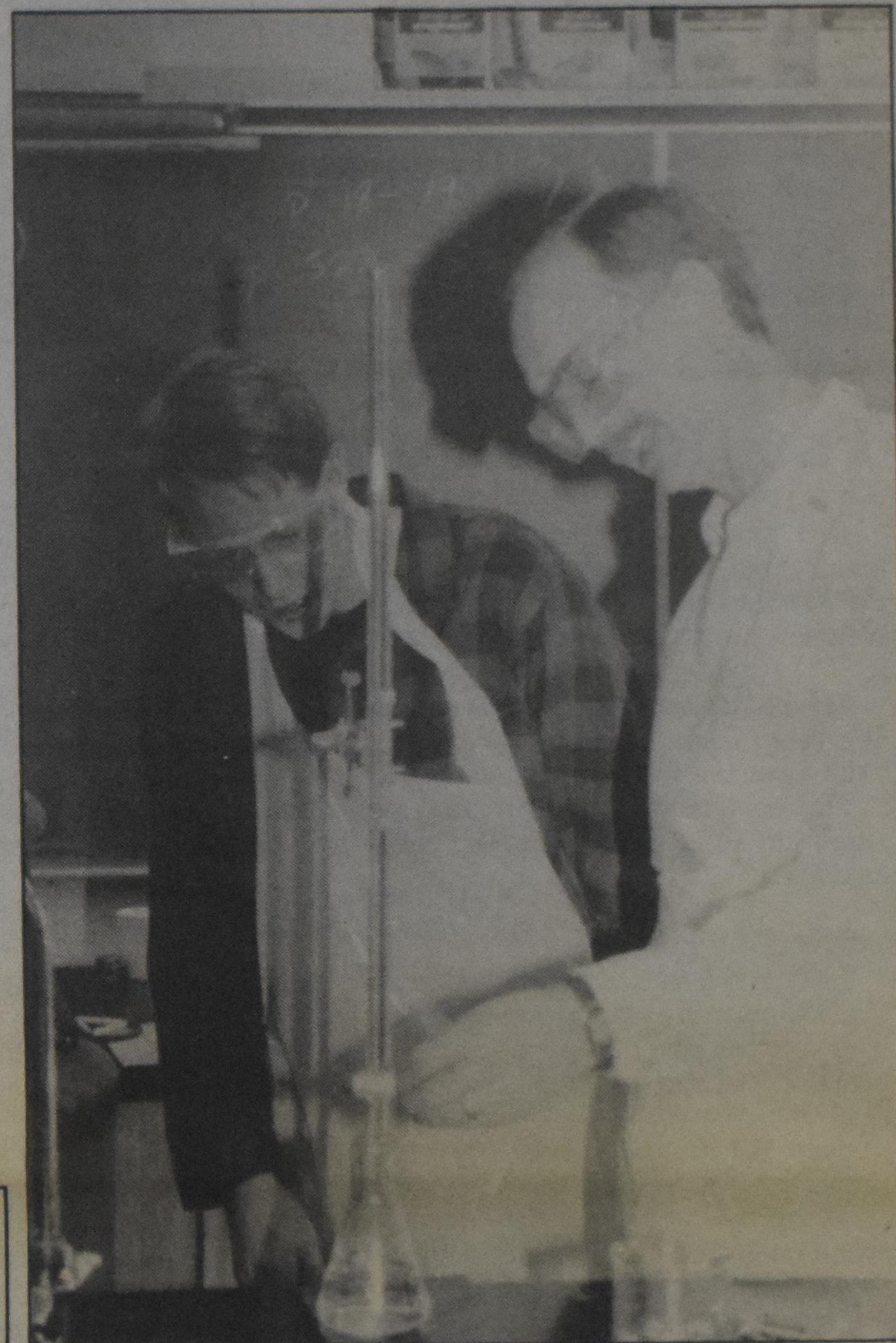


PHOTO COURTESY LOUISA BRUINSMA

Derk VanEerden demonstrates the use of titration equipment to Grade 11 student Jon Pelster.

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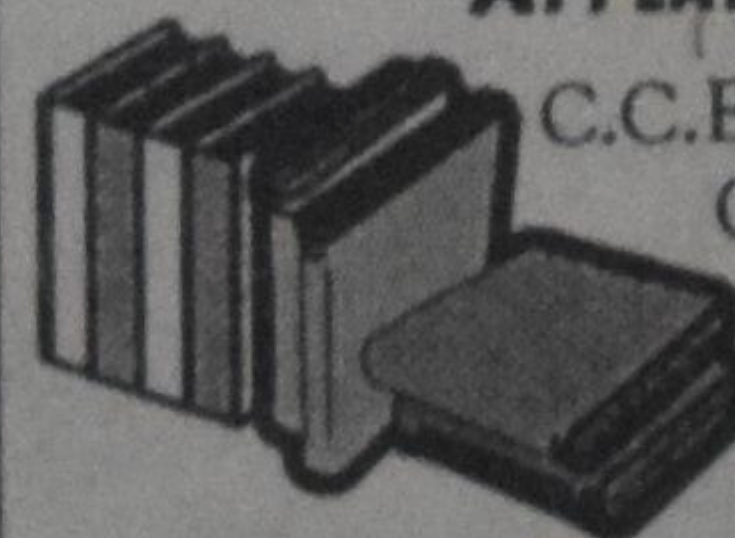
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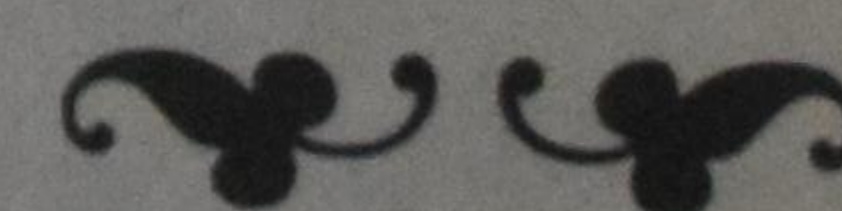
review student problem solving skills."

"It was hands-on stuff," says VanEerden, "designed to determine whether a student had mastered a certain skill, e.g., how to use titration equipment."

"There is an open attitude towards professional development in the [Edmonton Christian School] system that allows opportunities for growth," says VanEerden. "I appreciate the opportunity to work with people from other big schools in Edmonton. It helps broaden my base of ideas. And it is good to work

with colleagues that are supportive."

VanEerden is the fourth staff member of the Edmonton Christian School association to be selected for the award. Last year two teachers received the award: Caroline Visscher of North Edmonton Christian School and Andy Renema of West Edmonton Christian School. Three years ago Bertha Tiemstra of West Edmonton Christian School received the award.



**Peter and Marja are 'OUT'...
because they have no letters to answer.
PLEASE WRITE!**

Media

Evangelical TV critic combats Hollywood 'anti-family values'

HAMILTON, Ont. (WIC) — Hollywood needs cleaning up, says movie critic, Dr. Ted Baehr. "A survey done by the *Hollywood Reporter* shows that 72 per cent of junior high school students want to copy what they see in sexually explicit and violent films, and 31 per cent actually do."

These statistics, which Baehr finds alarming, are just some that he cites to demonstrate the influence of the movie and television industry on the country's youth. "Isn't it just logical that if the advertising industry functions on the premise that TV has the power to convert, motivate and

inform, then movies and TV will do the same?" asks Baehr.

Baehr, who is on the "Talk America" speakers circuit, appeared on radio and television talk shows and public lectures in the Hamilton/Toronto area from November 5-9. He discussed the impact of violence, pornography and profanity on not only the moral fabric of society (and especially the youth) but also on box office sales.

To help clean up the screen, Baehr, former director of the TV Centre of the City University of New York, has founded the interdenominational Christian Film & Television Commission (CFTC). The CFTC has proposed the reinstatement of a revised Motion Picture & Television Code because the values portrayed on the screen do not represent those of the majority of North America's families, he says. This is evidenced by the fact that box office sales have dropped from 44 million weekly to 17 million since the abandonment of the original code in 1966 — a

slump from which Hollywood has never recovered.

Exec admits 'We don't understand'

The answer Baehr proposes is for Hollywood to incorporate "traditional family values" in movie making and for parents to teach their children discernment.

He reports a convention with Bruce Berman, the president of Warner Brothers, in which Berman confided, "We know that family movies are where the box office is. The trouble is we don't understand the values of middle America."

"That's where we come alongside saying, 'We'll help you understand the morals of middle America,'" says Baehr. "I'm calling on media executives and the creative community in Hollywood to voluntarily comply with the code," says Baehr. The code provides guidelines by which producers can create "family friendly" movies and TV programming.

"We're meeting with the

presidents and chairpersons of TriStar, Columbia, Paramount — they want to meet with us because they want to find out what they can do to have a broader reach into the family community. It's amazing to me that behind the scenes these people are so anxious to see what they can do to make the system work."

Baehr also publishes a monthly movie review magazine, "Movieguide," in which he appraises current releases for their family entertainment value and offers families a tool by which to select "good" movies. His on-air commentary, "Movieguide," is heard across the USA Radio Network daily and weekly on many TV networks. He also publishes review columns in dailies such as the *New York City Tribune*, the *Washington Post* and the *Los Angeles Times*. He has written a number of books on redeeming the entertainment industry and appears frequently on talk shows such as "Oprah," "Geraldo," and "Entertainment Tonight."

VIDEO REVIEW

Dominick and Eugene

Tom Hulce, Ray Liotta, Jamie Lee Curtis, Todd Graff, Mimi Cecchini, Robert Levine, Bill Cobbs, David Strathairn
Directed by Robert M. Young

This compelling film will stand the test of time. It is already five years old but did not receive the wide release or audience attention it deserved when it first appeared in theatres. That's partly due to the nature of its story and partly due to the spate of big-box-office films that came out at the same time.

Dominick ("Nicky") is mentally slow due to a childhood fall, we're told; he needs looking after. His twin brother, Eugene, is a young medical intern who is devoted to Nicky. While Nicky works for the city of Pittsburgh hauling garbage to pay for Eugene's education, Eugene tries to carefully balance the demands of his medical education with the care of his brother. The young men's mother is dead and their father left the family early on, so they rely solely on each other.

Dominick's trusting nature and sweet temper can be preyed upon by the unscrupulous and Eugene can't always be around to counteract the damage. Nicky starts to believe that Eugene doesn't really care for him and that he might leave him to pursue his career. Nor does Nicky have the words to describe the anguish he feels for a young friend of his, a boy whose father beats him. When that abuse ends in tragedy, Nicky makes a horrific discovery about himself. That discovery both causes him to further question his brother's motives and forever punctures Nicky's naiveté.

A wide range of feeling

Tom Hulce (who played Mozart in *Amadeus*) is superb as Nicky. Ray Liotta plays off Hulce's performance equally well, and the supporting cast adds a group of colorful, blue-collar characters.

One of the film's strengths is that the viewer is never quite sure how conflict will be resolved, or even whether it will be. *Dominick and Eugene* looks and feels like real life, where happy Hollywood-style endings don't always happen.

It's also pleasant to see a film matter-of-factly acknowledge that faith plays an important role for many people. Nicky is a serious Catholic who insists, for instance, that when they eat supper the meal be started with prayer. While Eugene doesn't seem as committed himself, his actions are born out of a spirit of integrity and compassion.

This nuanced, cinematic character study is heartrending, sometimes suspenseful, occasionally melodramatic, periodically funny, but always affecting. It's a film one thinks about for a long time after its last image has faded from the screen. While not without genuine conflicts in their relationship, these brothers provide moving examples of loyalty, love and generosity in a far from generous world.

Dordt College approved to prepare master's program

SIOUX CENTER, Iowa (DC) — Dordt College has the go-ahead for preliminary planning of a master's program in education. The North Central Association of Colleges and Schools voted in August to adopt a "Statement of Affiliation Status" which recognizes

Dordt's ability to offer a master of education degree in elementary education.

"This clears the way for us to begin working with the Iowa Department of Education to show how we plan to meet the Iowa standards for graduate teacher education," says

Dordt president John B. Hulst.

Of course, final plans are contingent upon Iowa DOE approval, but Hulst says he expects the college will have the program in place by the summer of 1994.

Christian novel to hit prime-time

HOLLYWOOD, Calif. (EP) — CBS will bring Catherine Marshall's novel *Christy* to

prime-time in January. The weekly drama about a Christian schoolteacher in the Ap-

palachians will focus on Christy's search for a purpose in life.



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Church Marian Van Til, page editor

Houston church built wisely and harmoniously, says member



PHOTO: COURTESY PETER VRIEND

Bert Witvoet

Peter Vriend is a member of the Christian Reformed Church of Houston, B.C. The congregation to which he belongs

built a new church building two years ago.

The first one was built in 1939 but it burned down in 1947, says Vriend. A second

was built in the following year by member George Antonides.

Antonides was "a hardworking man and a self-made carpenter," writes Vriend. "His

main concern was that the roof was made so that snow would slide off easily. But the building was not warm in the winter and not cool in the summer."

The third and present building was built with a lot of free labor on a lot donated by a member of the Houston church.

"Everybody was interested," writes Vriend, "including our minister. But he was careful not to make any suggestions and left the whole thing completely in the hands of the building committee. And that is so important! Pastors have the task to build the church with instruction and preaching, but planning the building is not their task."

Vriend also reports that not being in a hurry and planning carefully has saved the church a lot of money. "It is not good to be too hasty or to have too big a loan and pay interest for

years. That kills the spirit of giving. Yearly quotas, home and foreign missions is the task of the church. If our home burden is too heavy, then there is no money left for our mandate abroad. A congregation has to have a home base, but that home base should not be too costly. To preach the gospel in the whole world is our task. We should never forget that."

According to Vriend, "Cooperation and love were plentiful" during the year of building, and the end product in Houston was "heartwarming."

"We have been in the new building for two years now, and if a meeting place is needed for a funeral or a music evening is planned, they know where to go," says Vriend. "The acoustics are amazingly good."

CRC in Costa Rica patient about growth

ALEJUELA, Costa Rica (CRWM) — Missionary Bob Rienstra and Costa Rican pastor Juan Carlos Jimenez first reached into this community north of Costa Rica's capital city of San Jose in 1989. The Bible studies they began led to a worship service in October of that same year. On Pentecost Sunday of 1990, 11 people were baptized as members of the Alajuela Christian Reformed Church. Since then, however, growth has been slow.

"The people are maturing and growing in their faith but the new members are coming slowly," says Heidi Rienstra, Bob's wife and helper in the development of the young church. She pauses to count faces in her head: "We're now averaging 15 to 18 adults, four young people and seven children in attendance each Sunday."

The Rienstras are currently visiting supporting Christian Reformed congregations in Grand Rapids and Western Michigan.

The seven churches in Costa Rica which make up the Christian Reformed Synod have a total membership roll of 110,

according to a 1991 survey by missionaries. Actual attendance reaches closer to 300. These numbers indicate slow growth in spite of church planting efforts that were begun by Christian Reformed World Missions in Costa Rica in 1982. But missionaries are encouraged that the retention of membership is very high.

Low growth but high retention

"Studies show that lots of churches that experience fast growth experience fast loss at the same time," says Bob Rienstra. "The tendency is for people to go from the Catholic Church to an evangelical church to nothing at all."

"However, the CRC tendency is low growth and high retention. There is a lower level of excitement in our churches than some Pentecostal groups, but there is a low burnout as well. We don't have to maintain that emotional high to keep members."

Christian Reformed World Missions, with 19 missionaries in the country, is one of the five largest foreign mission agencies in the country according to the missions resource

book *Operation World*. While estimates vary, evangelicals now make up about 10 per cent of this predominantly Roman Catholic country, reflecting a doubling of the evangelical population in the 1980s. A significant portion of that growth has come in the Pentecostal and charismatic churches, which account for nearly two-thirds of the evangelicals in the country.

Christian Reformed World Missions, with its Reformed theological emphasis, has a unique niche between the new wave of charismatic Pentecostalism and the traditional Catholicism.

Imparting Bible knowledge CRC's great strength

In the context of both attitudinal and actual discrimination against Protestants, as well as the emotional popularity of Pentecostalism, the Christian Reformed Church in Costa Rica is emphasizing its greater strength. Jim Visser, who at 58 is the senior member of the mission team, believes that providing a thorough knowledge of the Bible is the strongest at-

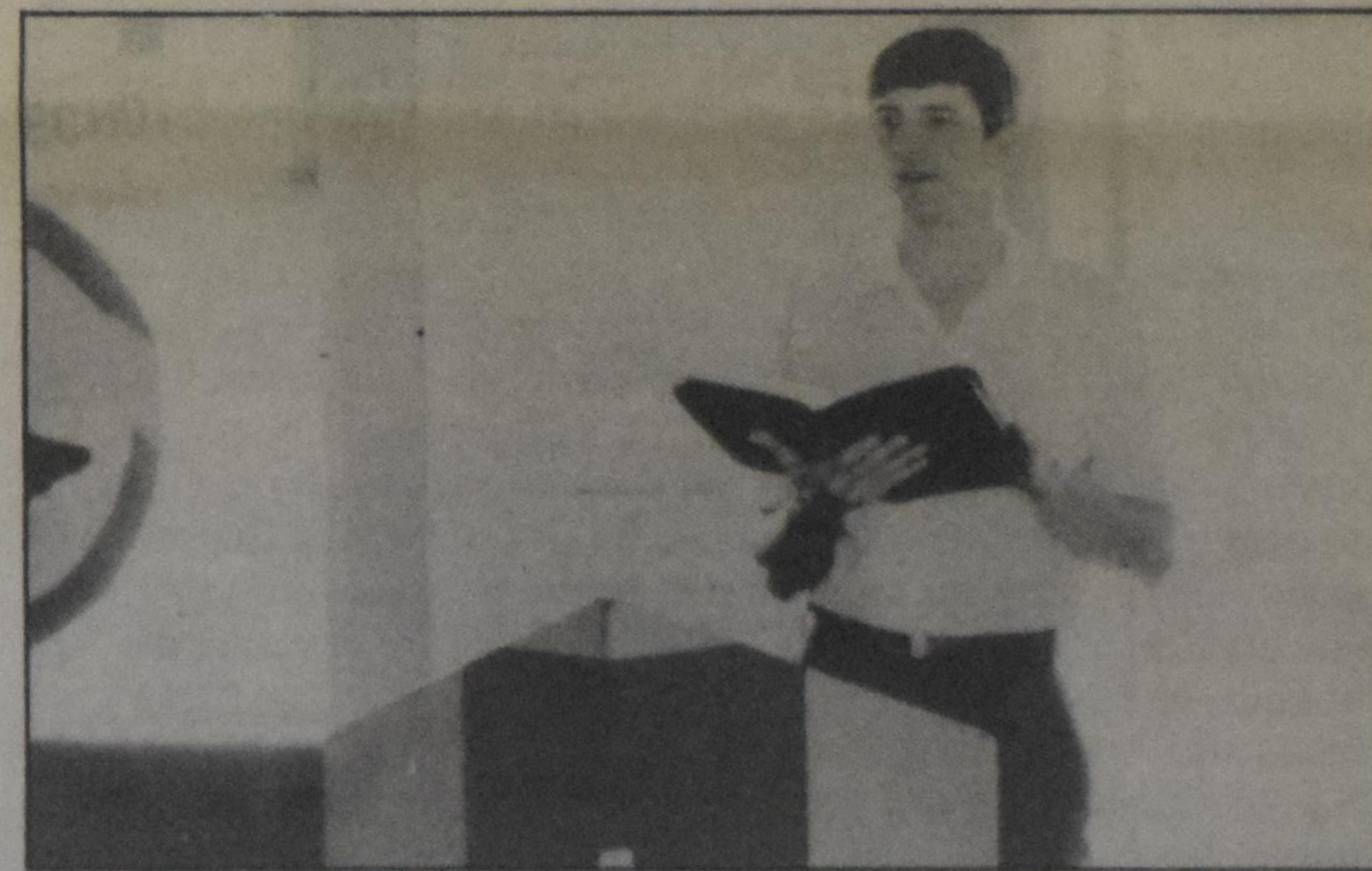


PHOTO: CHR. REF. WORLD MISSIONS

Rev. Bob Rienstra leads worship at the Alajuela CRC.

tribute of the CRC. Because of this, the whole mission team has a patient approach to growth, looking at progress in spiritual rather than numerical terms.

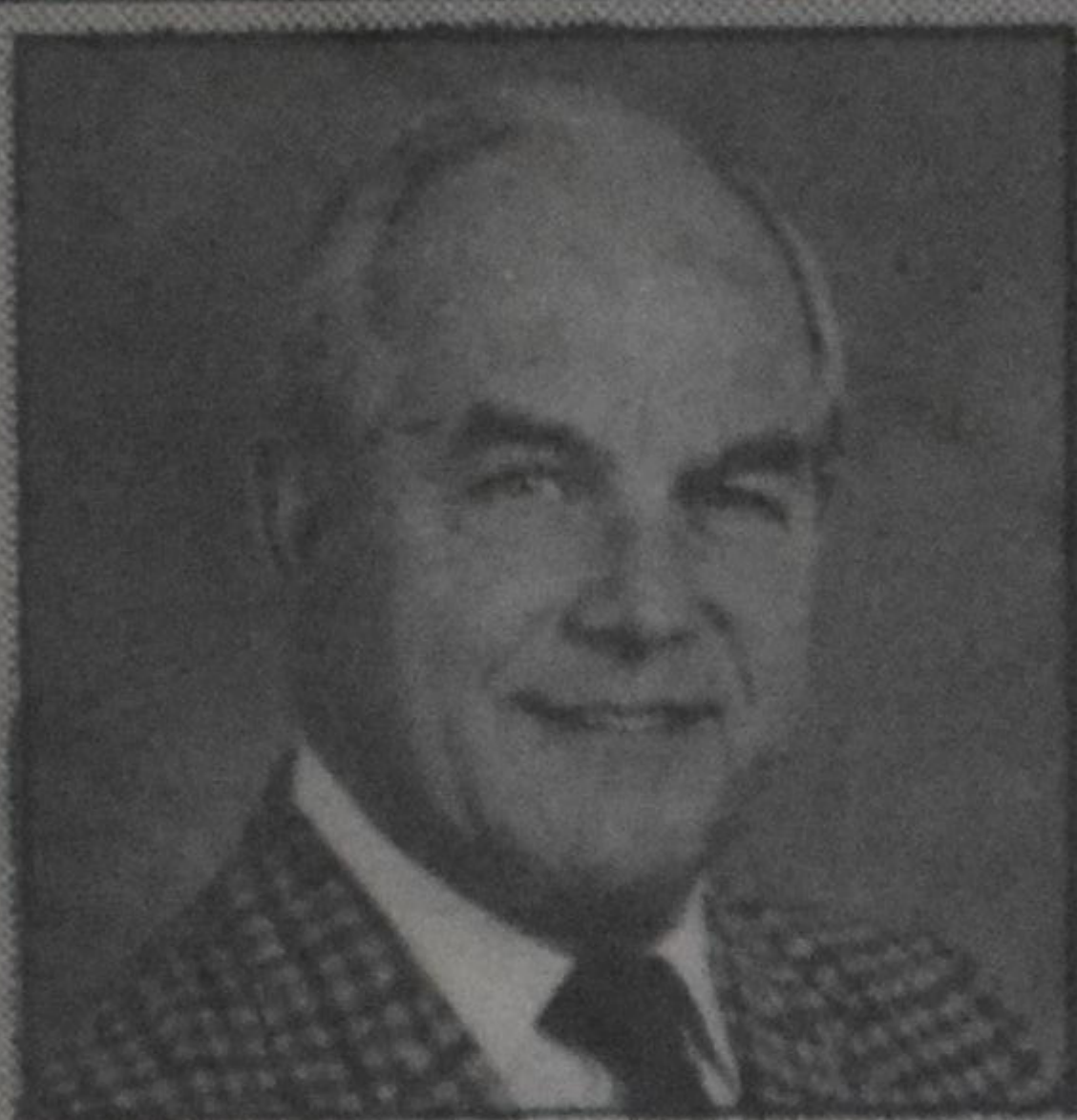
"We bring people in more slowly," explains Bob Rienstra. "We put them in pre-baptism classes, and we give them lots of discipling, follow-up, and pastoral attention. Because we are small there are fruits — no one gets lost in our churches; there's a real sense of community."

The rest of the CRC's strategy involves a focus on younger people, who tend to be less captive to tradition, and the development of Costa Ricans as church leaders and pastors.

Missionaries and Costa Ricans share the long-term vision for growth of the CRC in Costa Rica. They are working together to disciple current members and attract new ones by creating a "covenant community." Church buildings will lead to Christian schools and health outreach in the community, with the church as the focus. In time, the CRC in Costa Rica will have established its own tradition of faith and outreach.

"The challenge for me and the mission," sums up Eduardo Aparicio, pastor of the Esparza CRC, "is how to evangelize Costa Rican style, and how to apply the Reformed faith to this culture."

Church

CANADIAN
CHURCH SCENE

Jacob Kuntz

Bishops on
unemployment

The Ontario Catholic bishops recently issued a statement on the evils of unemployment. In it they urged their fellow citizens "to confront the widespread unemployment with compassion and courage." The statement was released in view of the coming election but is also valuable outside that context.

"Long years of living with very high unemployment in this country must not lead us to become insensitive to the scandal of unemployment or to the terrible human suffering that flows from it. It is a situation that simply cannot continue. As we face a general election, all candidates must be called upon to develop strategies to right this basic social wrong.

"Too many people are ready to view our economy as a sick patient who simply needs a long time to recover. This analogy is faulty. An economy is not a living organism. It is not self-healing. An economy is a human artifact that is shaped, among other things, by government policies and priorities. There must be comprehensive planning to meet the situation of unemployment, and 'in the final analysis this overall concern weighs on the shoulders of the state...' (Pope John Paul II).

"Some would have us see high unemployment as a

worldwide problem that Canada can do little to change. There is some truth in this, although our record of dealing with the situation is much worse than that of a number of other countries. But the worldwide unemployment position easily becomes an excuse for inaction. Unemployment is a human problem rooted in human choices and in need of human solutions. Canadian unemployment is a Canadian problem, and has much to do with the priorities established by the government.

"It is simply not acceptable to 'warehouse' unemployed men and women in this country as if they were some surplus labor pool, whose duty is to wait silently until, or in case, they may be needed. A society that allows this situation to continue 'cannot be justified from an ethical point of view' (Pope John Paul II). Blessed are those who hunger and thirst for justice, for they will be filled."

A Presbyterian voice

Reginald Bibby has said that mainline churches "are floundering at a time when they should be flourishing." The Presbyterian Church in Canada is also struggling with the problem of a declining membership. Even though in the Christian Reformed Church not all is well either, one Presbyterian member who wrote a letter to the editor of The Record (see issue Oct. 1993) had good experiences in the CRC.

"I have been a Presbyterian since my birth 31 years ago. With considerable interest, I noted we are 'the fastest disap-

pearing denomination in Canada.'

"During April and May of this year while away on busi-

"Not all is well. A number of publications, especially among the mainline churches, report declining circulations and difficulty in meeting their budgets.

"Where memberships are barely holding their own, or even dropping, the inevitable must be faced. Circulation will drop. That's been the case for papers like *The United Church Observer*, *The Canadian Baptist*, *The Presbyterian Record* or *The Anglican Journal*, though less so in some cases than in others.

"But all papers face an even

greater threat — the possibility of greatly increased mail costs from Canada Post. Even though the church press, along with more than five thousand other Canadian papers, forms a very important part of the glue that makes community in Canada possible, the government is on a track which may take away the special rates which many newspapers and magazines now enjoy.

"The amount that the Canadian government spends for this is not very large — something in the neighborhood of \$120 million a year. But its

benefits touch literally all Canadians.

"We want to face the future with optimism. We believe that God has a purpose for us and we know we have enjoyed his blessing. But we also face some unwelcome possibilities. Pray that we might have wisdom to know how to act. We believe that vigorous means of communicating will always be needed among Christians of the very diverse evangelical community in this country. And we count newspapers among those means."

Problems of publishers

In a "publisher's note" in ChristianWeek (Sept. 7, 1993) the editor/publisher told his readers a little bit about the problems the Canadian Church Press faces in our times. At their Winnipeg convention there was an opportunity to share with each other the worries they have about circulation and budgets. Part of this "note" follows.

Organized crime

The United Church Observer of October 1993 contained an article on organized crime in which the well-known Roy Bonisteel was a leading participant. He confesses in the article that he was "part of a gang that robbed and pillaged during the 1940s." The story went as follows:

"There was no such thing as 'trick or treat' at Halloween. There were just tricks. In the country this meant knocking over outhouses.

"Sturdily constructed with shingled roofs, papered on the inside with newspapers to prevent draughts, they proudly sat 30 or 40 feet away from the farmhouse over a deep pit. Most were two-holers, one slightly smaller with a step up for tiny bottoms.

"Every farmer knew that part of Halloween was re-erecting his outhouse the morning after. Every farmer, that is, except Mr. Christie. Our intrepid gang had been repeatedly outwitted by Mr. Christie. One Halloween, he [anchored] his outhouse to the clothesline and hung sleigh bells on the line. Not only did it fail to topple,

but he was on the scene chasing us at the sound of the first jingle.

"The next year, he actually sat inside it, emerging with a shotgun loaded with rocksalt when he heard our stealthy approach.

"The third time we were determined. Eight of us plotted and planned what we thought was a foolproof strategy. We would sneak as close as we dared to the door side and then, at a signal from our leader, we would rush the building, hitting it hard, then keep on running. If it was fastened to the clothesline, our combined weight would surely knock it loose and if he were sitting inside, well, so be it. Since I had initially suggested the plan, I was chosen leader.

"We waited patiently until

the moon slid behind a cloud, then crept quietly around the side of the farmhouse. We correctly guessed his dogs would be down in the field guarding the melon patch. I took a deep breath, yelled 'Attack!' and we all surged toward the little building and our ignoble defeat.

"Mr. Christie had simply moved his outhouse five feet back. Half of us ended up in the pit, buried to our hips. The others pulled us out and spent the rest of the night sloshing us down with pails of water and carbolic soap.

"Now, and again, when a youngster comes to my door on Halloween and sings out, 'Trick or Treat!' I'm tempted to ask, 'How about a trick?' Then I reason, why encourage a new generation to follow in my criminal ways?"

ness, I attended a Christian Reformed Church with an old school friend. I found its atmosphere to be spiritual and reminiscent of what our church was in its better days of the 1950s and the early 1960s. The congregation was made up of people of all age groups and many young couples.

"From my experience in the Navy, I use the parable of a sinking ship to describe the

Presbyterian Church. Once a mighty battleship, it still prides itself on many battle honors. However, since the mid-1960s, it has suffered many blows. The crew is confused and/or apathetic, while the senior officers are mostly concerned about the next mess dinner.

"It needs to change course, get back to its Reformation harbour, undertake a massive overhaul and refit program, retrain

the officers and crew in the essentials of the faith, recruit new crew members and start taking orders from its Admiral-in-Chief, Jesus Christ. It may take a 'mutiny' from the lower decks to get things turned around."

Jacob Kuntz is a retired pastor in the Chr. Ref. Church, living in Brampton, Ont.

I remember....

A man helped me hide from the Gestapo, the German *Staatpolizei*. He was a simple man. He had no education to speak of because he had grown up in the Depression years when there was no money for schooling. He took me in without much ado, knowing full well that in extending hospitality to me he was endangering his own life. He took me in, sheltered me and fed me. He was part of a resistance group.

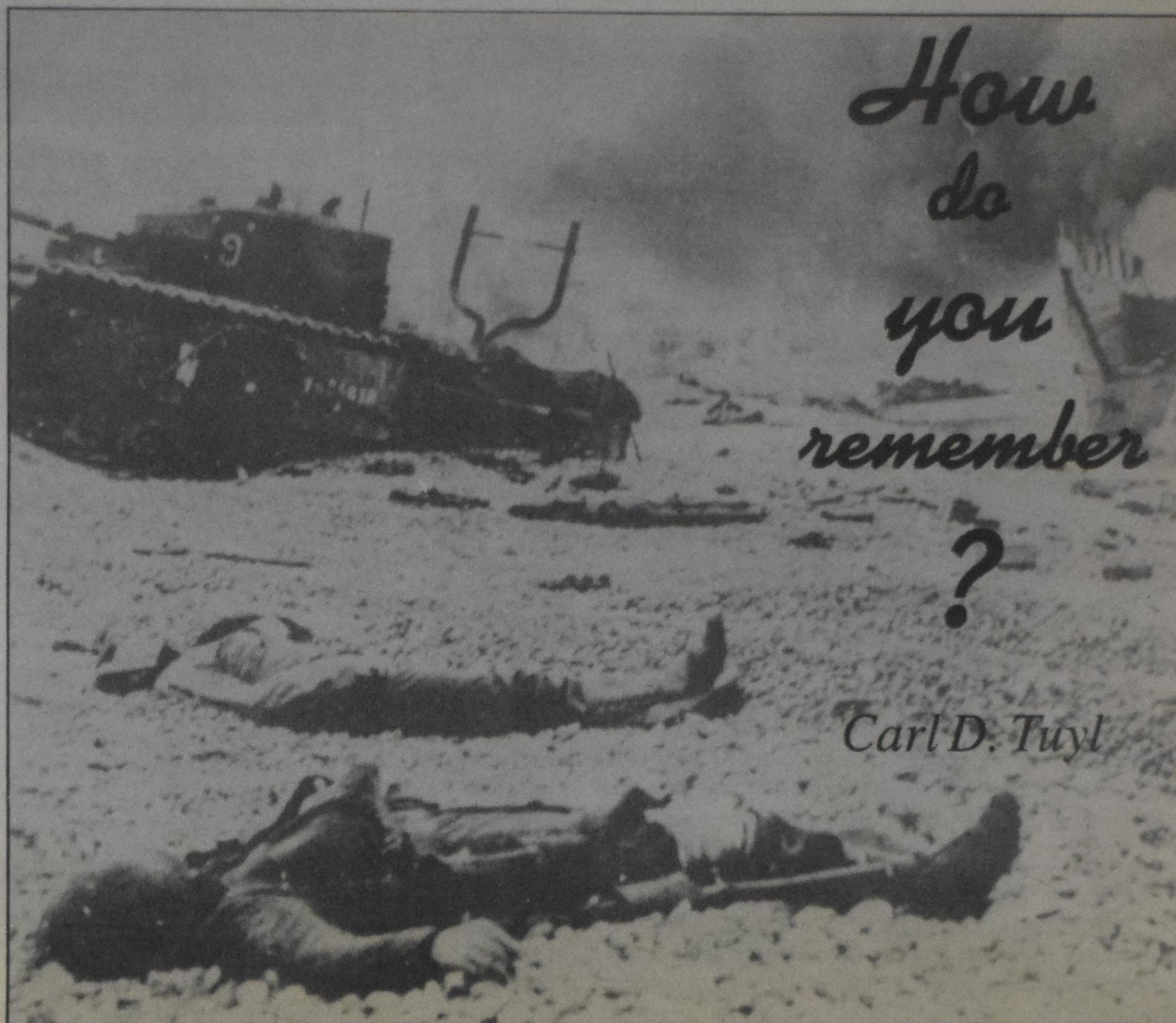
One day he was caught in a raid and sent to the Dachau death camp. After that he was reckoned among the dead.

More than a month after the Germans surrendered, on the day of Pentecost in the year 1945, a Red Cross official reported him found. He came home on a stretcher — literally, terribly skin and bones. He could not speak more than a couple of words, for there was no energy left in his emaciated body. He had to be fed with little bits of light fare every quarter hour; his stomach had to get used to food again. He never totally regained his strength, either physically or mentally, and he died while still a rather young man.

One dawn while we were together, when both of us could not sleep, something let go inside him. He told me of the suffering he had seen. It came out of him like the drainage of a festering wound. He went on and on, and I listened. Stories too horrible to tell, pain too deep to be healed, sorrow so etched into the soul that it could never be removed.

I remember that man long silenced by death.

† † †



*How
do
you
remember
?*

Carl D. Tuyl

I remember....

My aunt was a cheerful, middle-aged woman. Her young daughter was crippled with rheumatoid arthritis. In the winter of 1944, which people in the western part of the Netherlands still call the "hunger winter," many people suffered extreme deprivation. There was almost no food in the cities. Whatever was left was rationed in minuscule portions. My father and mother ate the tulip bulbs out of the garden. My aunt kept bringing little bits of food, pieces of bread, a potato or some edible flower to her daughter. Everybody wondered where and how she managed to get stuff she could give away. The wondering ended abruptly when one day, in the middle of the street, my aunt slumped over and died. She had died of hunger. She had given away her own life.... I remember her sacrifice.

† † †

I remember....

The year was 1943, a concentration camp in Amersfoort, the Netherlands. My body was down many pounds. At night in the barracks more than 300 people snored, farted, screamed; some died. I would dream about food. In my dreams and in my waking hours I constantly put together menus and heaps of food sufficient to feed half the world's starving people.

Next to my bunk slept an older gentleman. He had been a senior judge in one of the Dutch courts. His crime was that he was Jewish.

He would at times lift our thoughts beyond food. In hushed tones he would speak about a new society, a new world with peace, prosperity and freedom.

One day the S.S. guards marked him for death, as they did with at least one Jewish person per day. When a person was marked, the victim would most certainly be dead by the end of the day. His or her body would be carted into the camp on a wheelbarrow — the Nazis wanted the count to be complete.

The last we heard of this man was a wail which I think was in Hebrew, a lament of unspeakable anguish; the shout of all creation travailing in pain. I remember that wail.

† † †

I remember....

The year was 1948. I was in Indonesia, in the Third Platoon, Third Company, Third Battalion of the Princess Irene Regiment, December 7 Division. We had surrounded a large enemy force but our lines were stretched out very thinly. I had radioed our command post that there was a lot of activity in front of my platoon and that I suspected a breakthrough would be attempted at our position.

"Send us reinforcements," I pleaded. Just as the signal man had sent the message, all hell broke loose in front of us. Shooting and shouting, what looked like more than a couple of hundred men came straight at us. We held at first, but not for long. We managed to retreat in an orderly way, one group covering the other in turns.

Suddenly, what felt like the blow of a hundred-pound hammer struck me down. And the last I remember before I lost consciousness was a lot of mud in my mouth. I came to on a stretcher. Only much later did I find out what had happened. I had been hit in the stomach, leg and hand. When one of our men saw it, he ran back, lifted me on his shoulders and carried me back to our line.

I made a point of visiting him in the Netherlands. I asked him why he had risked his life to save me. He shrugged his shoulders and he said, "I just did it."

I have lost contact with him and I don't know whether he is alive or dead. He "just did it." Somewhere in those words is the profound secret of Christ-likeness. No sermon, no debate, no long meeting — he just did it. I remember him.

† † †

Features

I remember....

It was early dawn and we had to cross the river in front of us. But with our slightest move a murderous round of fire from the other side would greet us. It was a miracle that no one was injured or killed. I radioed the command post, telling them it would be impossible to cross the river. My message went all the way to battalion headquarters, and soon we were told to lay low and wait for support from the airforce.

After some time, two planes bombed and strafed the kampong across the river. There was a deafening tidal wave of sound, then explosions and flames; then an eerie silence.

I went over on the first raft. There wasn't much left of the village. The bamboo structures burned like match sticks; the flames crackled like gunshots. We advanced nervously and carefully but we saw no sign of life. Whoever had been there was long gone.

As we turned a corner I heard a whimpering behind me. Two of us went back — carefully. A young girl was crouching behind a few banana shrubs; she was bleeding. I called for the medic; he dressed a wound on her leg. "There's a piece of shrapnel in there," he said matter of factly.

She was taken to our field hospital and after her recuperation she stayed with our company. She washed and cooked for us. She always had a ready smile to greet us in the morning.

Would she still be alive? I remember her.

*I remember....*

One summer day when the sun was dim I stood silently at the American War Cemetery at Margraten in the southern part of the Netherlands. The Ninth American Army buried its dead there — more than 8,300 dead. There were long rows of immaculate white crosses — 8,300 crosses. They were mostly Latin crosses, with here and there a Star of David. In some cases two brothers were buried side by side. The date of death for some had been the last day of war. On some crosses were engraved the words "Known to God." No-name soldiers whose bodies had been broken and burned beyond recognition.

As I stood there my thoughts took flight: eighty-three hundred fathers and mothers receiving word that their sons had been killed in action. Tears of parents, brothers, sisters, fiancées, wives. I remember those crosses.



*C*f all that great mass of slain men I have known only a few. With some I stood in foxholes, peering into the dark of night with clammy hands and tired eyes. With some I crawled through muddy rice fields. With some I drank beer and played cards. With some I sat down and shared hopes and dreams for the future. With some I was scared, and with some I sang bawdy songs.

Some of their names I have forgotten, and some I recall. Some were my friends and others did not like me. They are gone.

It is easy to say "I remember," but not so easy to do. We "remember" birthdays, recipes for apple pie, telephone numbers of our relatives. But that is not the kind of remembering appropriate for the eleventh hour of the eleventh day of the eleventh month.

This remembrance is about people, people who are no longer in the land of the living: people whose blood was shed on the icy tundras of Russia, the beaches of Normandy and the deserts of Africa; people whose mothers wept when the news of their deaths was delivered.

How do you remember them? How do you or I remember that young private first class whose cross in Margraten bears the inscription: "Known to God"?

I think there is only one way to remember them. Accept their gift: freedom. Be free. Fight your own battle for freedom. Lay to rest whatever battles rage in your own heart, or in your own house. Be yourself a peacemaker. "Blessed are the peacemakers" said Christ, "for they shall be called children of God."

From ancient Thermopylae, from sailors buried in the ocean, from battlefields whose names are forgotten and from those we remember (Passchendaele, Vimy Ridge, Okinawa, Tjikampek and a thousand others), from underneath the white crosses at Margraten Holten or the Field of Honor in Jakarta, and from yellowed pictures in family albums rises the call:

*Underneath this wooden cross there lies a soldier killed in battle,
remember that this stranger died in pain;
and passing here if you can lift your eyes
upon one peace kept by a human creed,
know that one soldier has not died in vain.*

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church. He lives in Kingston, Ont.

Wars are a lot of dark clouds and only a few rays of sunshine

Bert Witvoet

Almost three years ago CBC came out with a television series called *The Valour and the Horror*. It is a documentary on the Second World War. The first part focuses on the defence of Hong Kong and the imprisonment of Allied soldiers by the Japanese. The second part tells of the bombing of German cities by the Royal Air Force, which also had command of the Canadian Air Force. Part 3 is about the invasion of Normandy. All of it is from a Canadian point of view.

The title of the series is rather apt. The main impression left is that horrible things happened during the Second World War. There was cruelty, blundering and stupidity on both sides, making you wonder

how anyone could have won that war. But there was also incredible courage on the part of individuals.

Not much is honorable

The overriding impression, at least for me, is that war is a terrible waste of human lives and of the environment. And the aftermath is tragic too as soldiers try to cope with or suppress their feelings of anger, guilt and loss. There is very, very little that is honorable about war.

It should not surprise us that wars are what they are. There are too many factors that make honorable action almost impossible, and certainly unlikely. First of all, there is the need to defeat an enemy whom you can't trust. The combination of competition and danger will tempt you to follow the rule that the end justifies the means. The end is just too important. *You have to win at any cost.* And so you play fast and loose with the Geneva Convention and with the moral code.

War of images

Then there is the political side of war. Countries need strong morale back home to support a war effort, and nothing builds morale better than success. The need for success puts pressure on the government to distort the news and on commanders to plot things that are not justifiable, such as ordering the bombing of a city that has no strategic importance. Pictures of destruction apparently look good back home, as long as not too many human faces are portrayed.

Then there is the command structure with all its inherent problems. What do you do when a commander is incompetent or unethical? What do you do when his reputation is more important to him than the lives of his troops? Do you follow a stupid order? How can anyone who watched *The Valour and the Horror* forget the enacted scene of more than 300 Black Watch soldiers being gunned down as they bravely marched, parade style, across an open field? Only 16 returned alive. How can anyone forget the useless bombing of German cities?

Then there is the activity

that lies at the heart of fighting a war: you have to get used to killing other people. Killing another human being should not bother a soldier. If it does, he or she will become less effective. It's either them or you. Life has to become dirt cheap. Suffering has to be ignored.

The music enobles

The Valour and the Horror exposes all these things for what they are. The only escape from despair seems to be the plaintive female voice singing the divinely beautiful mass by Faure and the sentimental sound of an accordion playing "Lilli Marlene."

But, no matter how dreadful the circumstances, the human and humane elements always manage to poke through. Take for example, the story of a Hong Kong veteran who was left behind wounded. A lieutenant promised that he would return for him. And he did. He carried him to a hospital. A little later the lieutenant himself was killed.

Or take the incident of Canadian and German soldiers shooting at each other in a square inside a French town. Suddenly the noise of the guns stopped and it became eerily still. What had happened? A little child had run out from one of the houses onto the square. No one was apparently able to bear the thought of that little child being killed, and so both sides stopped firing. A minute later the child's mother emerged from a house, ran out into the square, clutched the child in her arms and ran back. As soon as the door shut behind her, World War II resumed.

A touching, yet strange, story. How old does one have to be to be worthy of getting killed? Sixteen, as one of the markers in a war cemetery reads?

None of these touching moments justifies war, however. They only serve to highlight the evil nature of what was temporarily interrupted.

That's not to say that all wars can be avoided. It just means that people should do everything within their power to prevent them.

Feature

Can Jews and Palestinians share a homeland?

Harry Mennega

Recent developments in the Middle East are pointing to the possibility of a peaceful coexistence between Jews and Arabs in the tiny sliver of land called Israel, however fragile the prospect of lasting peace may appear.

Not surprisingly, the Jewish attitude toward the Arabs has been and is one of wariness and distrust, with a surge of hope for better things to come.

The Israelis, upon founding their state in 1948, were immediately attacked by five Arab states, and fought five wars against those who publicly proclaimed that their aim was "the elimination of Zionism in Palestine" (Article 15 of the Palestinian National Covenant).

Since the Israelis vividly remember that no country wanted to take in the Jews who were seeking to escape the Nazi dragnet that was closing on them in 1939, they are convinced that they can be safe only in a land of their own — and they will defend their presence there to the last person, if need be, rather than leave their safe haven.

Palestinian Arabs viewed with dismay the creation of a sovereign Jewish state on soil where their ancestors had lived for hundreds of years. From their perspective, they were driven from their land from 1948 onward in order to appease Zionism and to make way for a Western foothold in Arab territory.

They felt they had to pay the penalty for a Holocaust in which they had had no part; Europeans wanted to give the Jews a homeland as a compensation for their share of guilt in the destruction of much of European Jewry. The Jews became, as Amos Oz put it, an extension of the oppressing colonizing Europeans.

This set the stage for inevitable and irreconcilable conflict.

No separate home

It is often forgotten that Jews in the early part of this century expressed confidence that Arabs and Jews could live next to each other peaceably in the same land. The record shows that a peaceful coexistence with Arabs was in the mind of many Zionists.

Judah Leon Magnes, in a 1930 treatise entitled "Like All The Nations?" pleaded with his fellow Jews for "being eagerly and intelligently and sincerely at work to find a *modus vivendi et operanti* with our [Arab] neighbors," and "to work hand in hand — as teachers, helpers, friends — with this awakening Arab world." Magnes doubted, however, that a Jewish state could be established in Palestine. After the violent outbreaks by the Arabs in August 1929, he wrote that a Jew "should not either will or believe in or want a Jewish home that can be maintained in the long run only against the violent opposition of the Arab and Moslem peoples."

Peaceful coexistence

Martin Buber, who emigrated from Vienna to Palestine in 1938, strongly favored self-government for the Jewish people in their ancestral homeland. But he stressed the need for peaceful coexistence.

In a letter to Mahatma Gandhi he reacts to the latter's claim that Palestine belongs to the Arabs and that it is therefore wrong to impose the Jews upon the Arabs. Buber expressed himself as striving "for the concluding of a genuine peace between Jew and Arab." By peace he meant "that both peoples together would develop the land without the one imposing its will on the other."

Prior to Magnes and Buber, Theodore Herzl, founder of the World Zionist movement who died in 1904, had already concerned himself with the Arab



PHOTOS COURTESY HARRY MENNEGA

question. In his utopian fantasy *Old-New Land*, he drew a picture of happy Arab-Jewish coexistence.

Marie Syrkin writes, "Like other Zionist thinkers he naively assumed that the benefits resulting from the transformation of Palestine's arid wastes through Jewish labor and settlements would ensure Arab friendship and co-operation. Early Zionism continued his error."

Cousins in race

In 1919, optimism existed on both sides that peaceful coexistence was a distinct possibility. His Royal Highness, Prince Feisal, wrote to Felix Frankfurter (March 5, 1919), "We feel that the Arabs and Jews are cousins in race.... We Arabs, especially the educated among us, look with the deepest sympathy on the Zionist movement.... We will wish the Jews a most hearty

welcome home.... We are working together for a reformed and revived Near East, and our two movements complete one another."

On behalf of the Zionist Organization, Frankfurter replied to Feisal in an equally conciliatory tone: "We each have our difficulties which we shall work out as friends, friends who are animated by similar purposes, seeking a free and full development for the two neighboring people. The Arabs and Jews are neighbors in territory; we cannot but live side by side as friends."

Neither of the two could have foreseen the tragedy that was to ensue and that continues to this day.

Two years before the formation of the state of Israel in 1948, Ben Gurion, quoted in testimony before the Anglo-American Committee of Inquiry, tells a parable to illustrate the Jews' perspective on returning to their ancestral home: *It is a large building, the building of our family, say 50 rooms. We were expelled from that house, our family was scattered, somebody else took it away and again it changed hands many times and then we had to come back and we found some five rooms occupied by other people, the other rooms destroyed and uninhabitable from neglect. We said to these occupants, 'We do not want to remove you, please stay where you are, we are going back into the uninhabitable rooms, we will repair them.' And we did repair some of them and settled there.... One reason for our return is love for Zion, a deep passionate love, strong as death, the love of Zion.*

No Zionist ever dreamed of

a future in which their children would be the hated occupiers of Arabs in what came to be known as the West Bank of Gaza.

Enough of blood

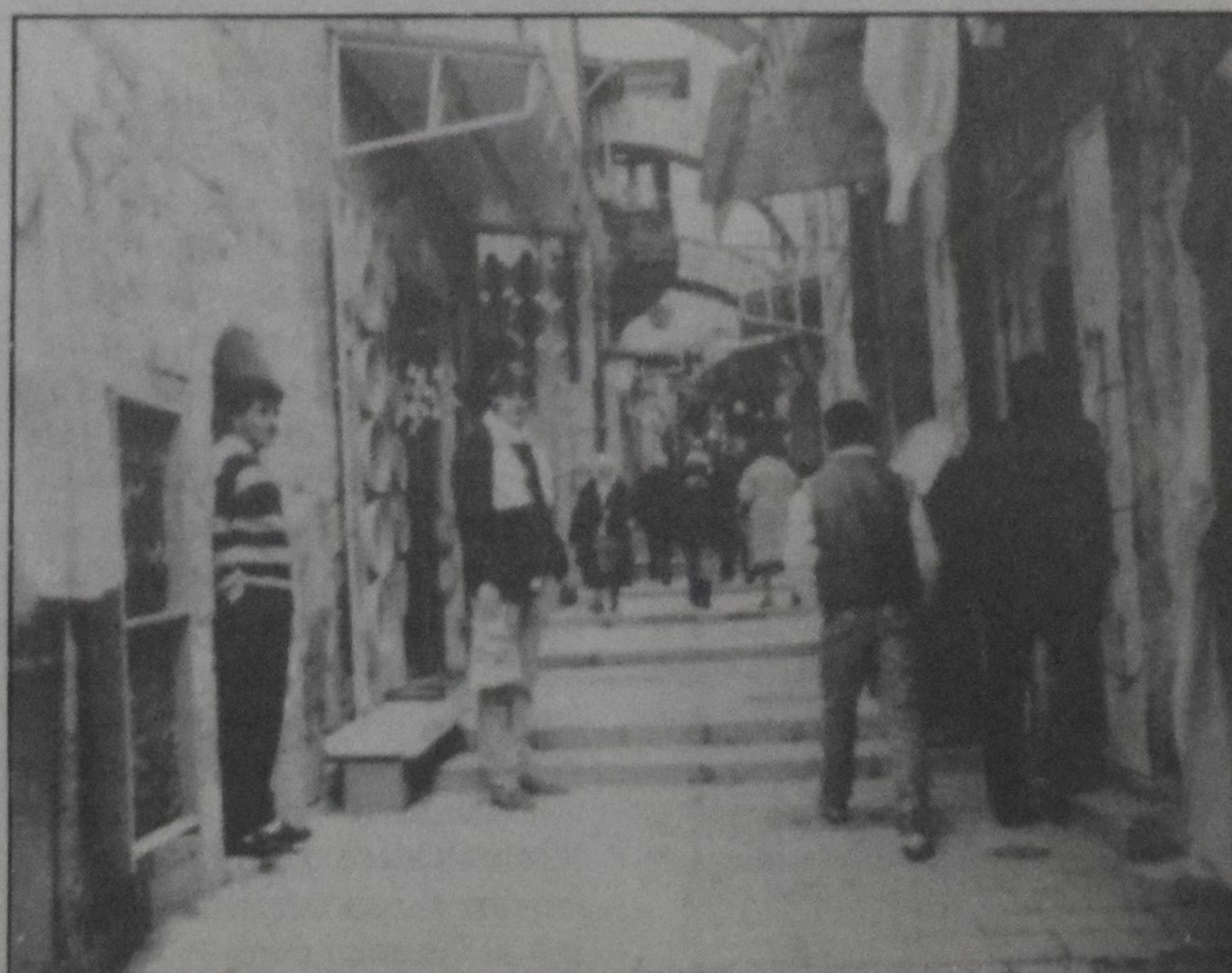
The vision of the early Zionists for a peaceful coexistence between Arabs and Jews, until recently almost totally eclipsed by long decades of mutual distrust and violence, has finally been recaptured, an event which even the secular press has called a miracle.

Israeli Prime Minister Yitzhak Rabin echoed some of the sentiments of the early Zionists when a few weeks ago he declared at the White House ceremony marking the signing of the Israeli-Palestinian declaration of principles:

Let me say to you, Palestinians, we are destined to live together on the same soil in the same land.... We who have fought against you, the Palestinians, we say to you today in a loud and clear voice: Enough of blood and tears. Enough! We have no desire for revenge — we harbor no hatred towards you.... We wish to open a new chapter in the sad book of our lives together....

The road ahead is strewn with obstacles, and nothing about future co-operation will be easy. But a promising beginning has been made for a peaceful coexistence between two peoples who have been taught by history that it is better to live side by side than to endlessly fight each other.

Harry Mennega is pastor of the First Christian Reformed Church in Kingston, Ont. He studied at the Institute of Holy Land Studies in Jerusalem in 1988.



Old City Jerusalem, where Jews and Arabs mix freely.

Harry Mennega on the border between Lebanon and Israel.

Society / Environment

Small Talk

by Alice Los



A freedom lost

I was watching the evening news when, among other unpleasant things, I learned that an older woman had been assaulted in broad daylight by a man who passed her on her way. It happened on a winding path in a wooded area which was very much part of an urban neighborhood. Many people went there often for a breath of fresh air and some exercise. Mercifully, the woman was physically unharmed. She had screamed mightily and her attacker had left the scene in a hurry.

Naturally, the incident caused quite a stir in the vicinity. People were seen talking together: their common freedom was in jeopardy; their haven of natural beauty, peace and quiet would now be haunted by the memory of this ugly incident.

Yet one woman defiantly told the reporter she would be back on that same path for her own daily walk tomorrow. She refused to be intimidated by a total stranger who had come and gone in those few dreadful moments, possibly never to be heard from again. This was perhaps a somewhat foolish determination, but it reflected my own sentiments exactly.

The newscast unfolded further, punctuated by the same loudly intruding commercials as always, while I pondered the assault case some more. It was by no means an exception, an isolated occurrence. Too many people are exposed to violent assaults nowadays, both on the streets or in their own homes. It may be a sexual assault or an attempted robbery; it may be kidnapping or a settling of accounts. How did we ever let the privilege to roam the land at will slip away?

Not like animals?

I remembered a perception I had as a young child. I was learning about wild animals which would prey on and devour other wildlife. It made me feel so very sorry for the victims, and I would feel so safe as a human being. At least I would never have to fear an encounter with another person anywhere!

In those days there were, of course, the customary neighborhood bullies who would block my path on occasion. But they did not really frighten me as much as they frustrated my aim to go wherever I was headed.

There was a wonderful park close to our home where children ran about freely. Much later, my own children roamed the provincial parks of this nation on their bikes while their father and I relaxed at our campsite. This past summer our young grandchildren were taken to the public washrooms in those same parks with an adult in tow.

Does it *have* to be this way? Do we accept it as a fact of deteriorating life? I am no heroine myself. I wonder if I *really* would have gone back on my own solitary walk the next day if the assault had happened nearby.

I'm easily given to dreaming about the new earth where righteousness will dwell, where a child will play with a scorpion and a wolf and a lamb will curl up in the sun together. Meanwhile, I may not shirk my responsibility on this old, tired, hurting planet. God has shown me and all who know him what is good. And I must pass it on, for the healing of victims and perpetrators of violence alike. May I walk humbly with my God as I try to be obedient.

Alice Los lives in Listowel, Ont.

What I learned from a recycling bin

Anne Hutten

Every Saturday, we go to the Halifax Farmers Market to sell our fruits and vegetables. One might assume that every purchase is handed to the customer in a plastic shopping bag with handles. Well, not quite, because many of our upscale clientele object vociferously to the use and waste of disposable plastics. Many bring their own cloth or string bags, carry wicker shopping baskets, or haul used plastic bags out of a pocket as they request three pounds of Gravenstein apples.

But we still need a lot of plastic bags for those who forget their own. Most weeks we go through several hundred of these. This has two drawbacks.

First, plastic shopping bags cost money, around \$30 or \$35 for a thousand. Second, we don't like using up natural resources, either. Third, we end up offering plastic bags to customers who don't want them, and they object, which creates a slight negative impression at our tables. So we've found a better solution to this. We try to offer used plastic bags only.

When the Bubbly Blonde (many of our regulars have been given nicknames, since they don't introduce themselves) comes along at 7:15 a.m. for her fresh produce we hand over her purchases in a slightly crumpled bag with Sobey's or IGA splashed all over it. She feels virtuous in not using up the earth's resources, we save money and we create an environmentally sound impression.

Theft for a cause

But wait! Where do we find four or five hundred used plastic bags each week? Elementary, my dear Watson: we take them from grocery stores' recycling bins. The managers readily approve of this theft — they won't have to bother emptying the bins as often and it improves on the donors' intent, as reusing is better than recycling.

(Not that I'm using the editorial "we" when speaking of these transactions. I have yet to find another family member willing to dig through someone else's used bags, fearful of undesirable objects such as per-

sonal care products slightly used.)

This morning I'm going through a recycling bag that measures perhaps four by five feet. It holds tons of perfectly good shopping bags. As I retrieve each bag, I shake it by the handles to smooth it out and do an instant sniff test for cleanliness. I learn a lot doing this.

A learning experience

Here are some of my conclusions:

* Those who recycle plastic are among the more environmentally aware consumers, obviously. Yet they throw out perfectly useful bags such as a big Zellers bag that makes a generous kitchen catcher. I save all such for my own use throughout the year, and never have to buy any. The same people buy plastic garbage bags, the expensive kind with a string tie, in which to dispose of their bags for recycling. This hardly fits the "reduce, reuse, recycle" concept.

* Other people are totally conscientious in recycling plastic. They wash and save every single milk bag, gum package and toothbrush wrapper. This is good for the environment but slows down my bag collection effort.

* Customer loyalty for a particular grocery store is a largely extinct concept. Those advertising flyers that come every week are doing their job, because if Sobey's has good specials, there will be more



Sobey's bags being recycled. I find Wade's bags in the IGA bin, and IGA bags in the Save-Easy bin. There's no pattern to this that I can see, just a shopping for specials or perhaps where it's convenient on any given day.

* Some people are neat, others are slob. The neat guys flatten each bag, fold it and stack all bags before carefully sliding a pile into a larger bag. They also save only clean bags, which is nice. The slob simply stuff plastic bags into plastic bags at random, every bag crumpled, often with carrot sand, onion skins and cash register tapes still in the bottom. Their offerings are no joy to sift through.

* Zellers and Shoppers Drug Mart use bags made of an extraordinary paperish plastic that *must not* be rubbed when flattening them. If I run my hand over one it simply hovers above the stack where I try to lay it down. It floats, drifts and levitates all over my kitchen until I anchor it with the nearest hammer.

In conclusion, I believe that the garbologists of our time are onto something (those are the experts who root through piles of garbage in order to track consumer spending patterns and demographics). As is the case with garbage, recycling bins offer tons of fascinating evidence of 20th century thought.

Anne Hutten lives in Kentville, Nova Scotia.

News/Society

Sudan: Human rights violations at heart of famine

VANIER, Ont. (AI) — Deliberate attacks on civilians are at the root of the devastation and famine ravaging the war zones of Sudan, charges Amnesty International in a recent report.

"Nearly three million people are displaced from their homes. This is not a by-product of war but the result of tactics integral to it. Government forces and all factions of the armed opposition Sudan People's Liberation Army (SPLA) have been ruthless in their assault on civilians."

The current military government took power in June 1989 and intensified the six-year-old war with the SPLA. Tens of thousands of people have lost their lives as the warring parties demonstrate flagrant contempt for human life. Each has exploited ethnic ties, pitting community against community.

In the Nuba Mountains, the Sudan government has followed a policy of forcibly clearing people from their homes and resettling them in so-called "peace villages" under the control of the army and Popular Defence Force (PDF), a government created militia. The clearances have involved thousands of extrajudicial executions, rape and the abduction of women and children. Leaders or educated in-

dividuals suspected of being opponents by the authorities have been detained, tortured and have "disappeared."

Government denies atrocities

The army and pro-government militia have also been responsible for extrajudicial executions in both towns and countryside in southern Sudan. In Juba, the largest city in the south, hundreds of civilians, government soldiers, police officers and members of other paramilitary forces "disappeared" after the military restored control following SPLA incursions and a reported mutiny in mid-1992.

After international protests, the government mounted an inquiry. This concluded that "there was no evidence of improper action by the military courts or the army."

"Yet Camillo Odongi Loyuk, a former soldier and senior administrator, and others were tortured to death after their arrest," says Amnesty International. "The authorities deny Camillo was even arrested."

Amnesty International is calling on the Sudan government and all factions of the SPLA to end their war against civilians and to honor the humanitarian principles

enshrined in the Geneva Conventions.

"The current dry season will be a critical time for human rights," said Amnesty International. "This year the government has mounted a particularly early offensive — already fighting has forced tens of thousands of people to flee to northern Uganda."

"The human rights situation is already catastrophic. But unless the government and the SPLA address their responsibilities now to prevent human rights abuses there is serious danger it will become far worse."

Human rights violations lie at the root of the famine in Sudan. Amnesty International is urging the international community to look to the causes of the humanitarian disaster by addressing the human rights issues there.

"The work of the new UN Special Rapporteur on Human Rights in Sudan, who recently visited Sudan, is vital. But the international community should go further and ensure that human rights are explicitly included as a central part of any internationally brokered ceasefire and peace negotiations — an essential step if respect for human rights is to be restored."

Daily bread economics

Bert Hielema



Money and happiness

Economic theory tells us that the purpose of a market economy is to increase the national and average income. According to this dogma, the more goods we have, the happier we ought to be. It reminds me of a bumper sticker which reads: "Those who have the most toys when they die, win." I must admit that there is a definite link between money and happiness: a higher income does briefly influence our level of well-being, but this happiness does not last long, for very soon a bigger house, a more expensive car, a few more meals out, eat away the extra cash.

But does more money really make us happier? Studies show that matters which contribute most to our sense of contentment cannot be bought: a good family life, a commitment to a religious community, friendship, work satisfaction, fulfilling leisure activities. Surveys indicate that the rich are no happier than the middle class, and that the upper class is no happier than the lower-middle class. Of all the sources of well-being, a happy marriage and a satisfying family life are the most important. This does not vary with income, except at the bottom.

Only our daily bread

If this is the case, what, then, is the point of increasing our per capita share of the Gross National Product? Proverbs 30:5 advised us to have neither poverty or riches, but only our daily bread. Jesus picks up on that when, in the prayer he left us as a model, the request for daily bread comes in the fourth place. What *does* give us happiness more than anything in money matters is stability of income, a dependable source of daily bread. No wonder that today there is a lot of dissatisfaction: 40 per cent of the American workforce now consists of either (forced) part-time or casual, contract labor. At my Monday evening Bible study group there's a single professional woman with three children; she holds two contract jobs. Even though she (for the time being) makes good money, she feels highly insecure because she cannot make any long-term plans.

Stability the key

Economists, that curious breed of scientists, call work a "dis-utility," a pain we have to endure to earn the pleasures of money and leisure. By and large, that is nonsense. When people are asked what activities they enjoy most, they rank work higher than anything except playing with their children or grandchildren, and, believe it or not, much higher than watching T V. Currently, with work in short supply, and for those who do work, income security at a low ebb, unhappiness abounds.

Thus, all you new people in Ottawa — union officials, employers — take note. For the purpose of promoting well-being, more money is not nearly as important as income security. If the new government wants to earn another term in Ottawa, if our politicians really have the basic benefit of Canadians at heart, then their most important job is to relieve poverty and provide stable and interesting work. The government should reward firms which convert routine jobs to positions in which workers can use their own discretion and judgment. If this takes higher taxes for the affluent, so be it.

Bert Hielema will probably face higher taxes if what he recommends takes place.

Tennessee pro-lifers buy abortion clinic, turn it into crisis pregnancy centre

CHATTANOOGA, Tenn. (EP) — For years, Tennessee pro-lifers protested outside the Chattanooga Women's Center, demonstrating against abortion. Now, they can go inside the building. They own it.

The previous owners of the clinic, two sisters, died of cancer recently, and the property wound up in bankruptcy court. A doctor who had been performing abortions there signed an agreement to buy the property for \$254,000, but the Pro-Life Majority Coalition of Chattanooga found a Christian creditor — someone who was owed \$130 — to object to the

proposed sale on the grounds that there was a better offer.

Then the pro-lifers scrambled to come up with a better offer. Within a week, \$300,000 was raised from 80 donors, all of whom wanted the centre closed. After a brief bidding battle, the pro-life group purchased the property for \$294,000.

The building is now being used to house a pro-life crisis pregnancy centre, and there are plans to build a national abortion memorial there. Podiatrist Dennis Bizzoco, who had picked the clinic for nine years, told *Christianity Today*, "We're

taking a place that delivered death spiritually and physically to babies and giving them life."

Pro-lifers believe it is unlikely that another abortion clinic will open in the city because of the lengthy public hearing process required for new clinics. Chattanooga is now the largest city in the U.S. without an abortion clinic, although seven doctors in the city perform abortions as part of their practice.

Take advantage of our Business Directory next week!

Books/Meditation

Wish list

"...In everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4: 6).

It's that time of year again. It's the time of year when my family starts hounding me to produce my Christmas list. Personally, I hate making a Christmas list. I feel like I'm placing an order for merchandise. What I want most for Christmas is to be known and understood, and to have that caring knowledge reflected in gifts chosen just for me. When I select gifts for other people, I try to get things which suit them, and yet things which they would probably not get for themselves. I want to receive things which suit me as well, and which I probably would not think to get for myself.

But anything I put on a Christmas list is by definition something I've thought of getting. In fact, it's probably something I will get for myself. It's just that, once I've put it on my Christmas list I feel constrained to wait until January before buying it. A Christmas gift should be something I don't know I want until I receive it, and then I realize that it perfectly fits the person that I am.

List-making shapes desires

Another reason I hate making a Christmas list is because it stirs up my covetous, dissatisfied nature. In order to avoid the shopping list syndrome, I make a point of providing lengthy lists so that my family members still need to exercise choice and self-expression through what they give. But in doing this, I make myself aware of all the great stuff which I don't have and which I find I really want. Not only do I become aware of my desires, but the making of lists actually shapes my desires. I start wanting things I never would have thought to want if it weren't for the need to put something down on paper.

Then too, once I've gone to the trouble of making a list, I am perversely annoyed by having it ignored, as some members of my family insist on doing. Having gone through the pain and self-examination required to identify what it is that I really want to make me happy, it is frustrating to have that list overlooked by someone who thinks that they know better than I what I want. Every year I receive expensive presents which have no connection with my needs or my desires.

Making wishes known to God

It strikes me that many of the dynamics which make receiving gifts complicated within families also complicate our receiving of gifts from God.

I resist making lists for God almost as desperately as I resist making lists for my family. There are people for whom prayer consists almost entirely of supplication. I am not one of those people. In fact, my greatest weakness in prayer is intercession. It is hard for me to see the point in listing all these things to God, who, after all, knows much better than I what's needed by whom and why. Often I find that intercessory prayer feels like sending in an order for merchandise, just as does the composition of a Christmas list.

But I continue to practise intercessory prayer because, just as with my Christmas list, it serves both to expose and to shape my desires. If the task of writing a Christmas list tells me things about myself, how much more does the regular act of intercession. The things I think to ask for reveal to me where my heart truly is. And through intercession I may set my heart where it belongs. When I pray repeatedly for someone in need, I am more likely to show love and help to that person. When I pray for the Kingdom to come, I am more likely to hunger and thirst for righteousness. I start wanting things I never would have thought to want if it weren't for the need to make my requests known to God.

Sometimes I am also annoyed with God for ignoring my carefully composed intercessions and giving me something else instead. This is especially frustrating when what he sends tells me things I don't want to know about myself. The gift of salvation tells me that God sees me as a sinner, needing redemption. And many of God's daily gifts to me tell me that he does not see me the way I want to see myself.

The difference between God's gifts to me and the gifts I receive from my friends and family is that God's perception is always right. But when God sends me such a gift, it's time to re-evaluate who I think I am. For God's gifts always perfectly fit the person that I really am, especially those surprising gifts for which I would never think to ask.

Laura Smit is pastor of First Presbyterian Church, Clayton, New Jersey.



The truth about euthanasia

Deadly Compassion: The Death of Ann Humphry and the Truth About Euthanasia, by Rita Marker. New York: William Morrow and Company, 1993. ISBN 0-688-12221-3. Softcover, 302 pp., \$24.95. Reviewed by Debbie Davis, a graduate student in social work.

Ann Ayers Kooman, later known as Ann Wickett Humphry, met Derek Humphry through placing an ad in the personal columns of the *New*

Statesman while working on her PhD in England. After a whirlwind romance in the fall of 1975, they decided to marry the following spring.

After settling into married life, Ann encouraged Derek to write his memoirs about Jean, his first wife, and how she had died. Ann regarded the events described to her as a love story that ought to be shared.

With the publication of *Jean's Story*, the Hemlock Society was born. According to a member of Ann's family, that book started a runaway train. When Ann attempted to stop the train, she was thrown off. Eventually, it ran over her.

Second thoughts

Rita Marker tells Ann's story: how she and Derek co-founded the Hemlock Society and made death their life's vocation. When Ann's parents (both Hemlock Society members) requested assistance with their suicides, Ann tried to dissuade the couple from completing their plans. Unable to convince her parents to change their minds, Ann and Derek assisted their suicides. Ann ended up smothering her mother to death with a laundry bag when the pills didn't work.

After her parents' deaths Ann felt very guilty. In the midst of her grief, Ann began to entertain serious doubts about her life's work. The stark reality of assisted death was so different from the sensitive, humane tales that she had been accustomed to hearing.

At this point, Ann's life began to unravel. After she was diagnosed with breast cancer, Derek left her and made disparaging public statements about Ann's emotional instability as a way of discrediting her.

The dark side of euthanasia

Alone and ill, Ann reached out to Rita Marker, the author of this work. At that time Ann knew Rita only as the most vocal opponent on the subject of euthanasia, but a remarkable friendship developed between the two women.

In *Deadly Compassion*, Rita Marker describes Ann's tragic death in exacting detail. The author also explores the dark side of euthanasia. With remarkable precision, some of

the famous right-to-die cases are discussed. She also writes about Jack Kervorkian, otherwise known as "Dr. Death," who has written articles advocating medical experiments on death row prisoners while they are still alive.

Deadly Compassion is essential reading. Compelling arguments against the legalization of euthanasia are provided. Some of these include: ill persons may choose death over creating financial ruin for remaining family members; euthanasia may quickly evolve into killing unwanted members of society; legalizing euthanasia may provide physicians with the opportunity of playing God; and, assisted suicide may occur in individuals who are suffering from clinical depression.

It is a well-known fact among mental health professionals that acute suicidal distress is of short duration and responds well to an intensive period of clinical intervention.

Playing on fears

The euthanasia movement plays on people's fears of experiencing a painful death by couching murder in terms like "mercy killing," "death with dignity" or "an act of compassion."

As a former palliative care nurse I have witnessed effective treatment of dying patients, which include sensitivity to the patient's and family members' needs. Proper pain management allows the patient to die in relative comfort. Euthanasia only serves to exacerbate an existing prejudice against the dying process.

The author provides some startling statistics about the Netherlands. During the Second World War, all Dutch physicians refused to participate in the euthanasia movement. Currently, doctors in that country are responsible for deliberately causing 9.1 per cent of annual deaths, often without the patient's consent or knowledge.

These facts should produce a moral outrage in those of us who believe that God is the only one who has the right to give life or to take it away.

Church

Deacons take time to re-charge batteries

Rob Vander Heyden

Four hundred twenty-five deacons, guests and speakers attended the All Ontario Diaconal Conference's (AODC's) 34th annual meeting at the John Knox Christian School in Brampton, Ont., on Oct. 16. There were 101 diaconates from Manitoba to the Maritimes represented at this annual meeting.

Malumbo William Malumbo, a development director with the Evangelical Lutheran Church of Tanzania came the greatest distance. Malumbo is in Canada visiting churches and schools, speaking about his work with the Evangelical Lutheran Church, a partner agency of the Christian Reformed World Relief Committee.

Helping people make a fresh start was the theme for the day. A time of worship included singing and listening to stories about how deacons have helped people make a fresh start. It set the tone for the day.

The annual meeting provided a great opportunity to

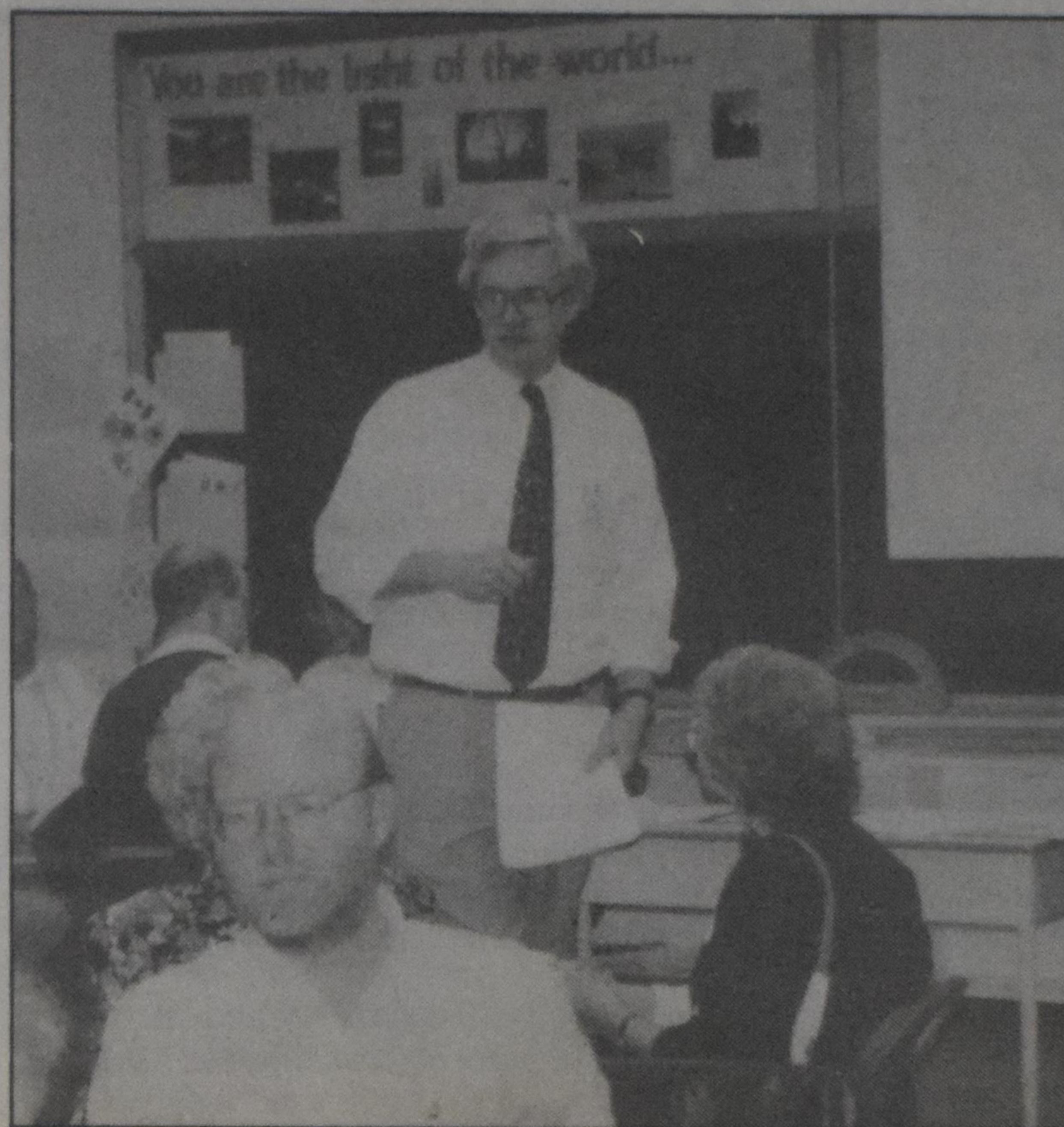
learn more about diaconal ministry in the church and community. Deacons and guests were offered a choice of 16 workshops in the morning, the AODC business session or 10 information sessions after lunch, and 16 seminars in the afternoon.

New opportunities

The workshops and seminars provided opportunities for skill development in areas such as active listening, assisting people in solving problems and leading diaconates effectively. Some workshops and seminars focused on sharing effective guidelines and methods that help deacons in their ministry of benevolent help, reaching out to the community, working with community agencies and finding needs.

Understanding special needs was the focus of other workshops and seminars: sexual abuse and ministering to the abused, disabled persons and their expectations, and the elderly.

The information sessions



Rev. Bernard De Jonge leads workshop on the role of the deacon in worship.

were opportunities to become familiar with various agencies, organizations and programs of use to deacons and their churches.

There were also displays of various Christian ministries, which provided deacons with information about 12 agencies

seeking to serve the Reformed community. Deacons could also tour 10 displays of projects that are funded through Operation Manna (a project of the AODC).

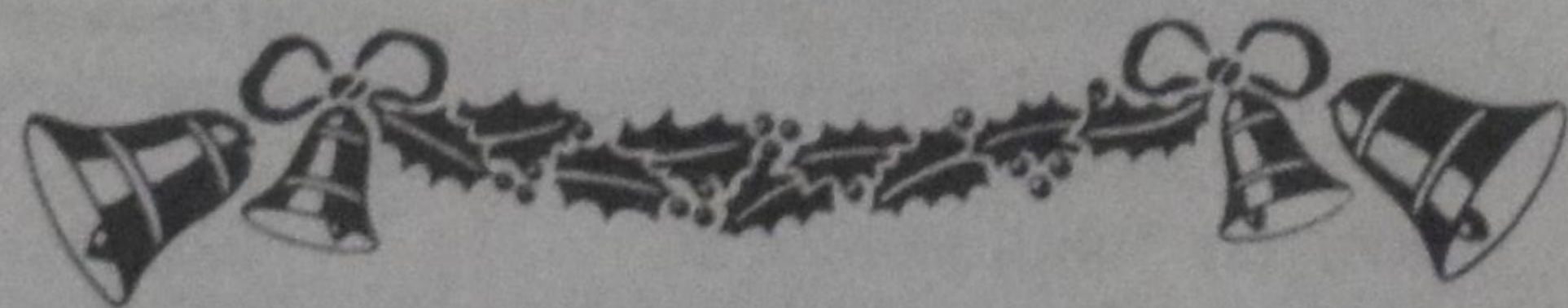
Name change for AODC

In the business session, deacon delegates decided to change the name of their organization from All Ontario Diaconal Conference to Diaconal Ministries in Eastern Canada (of the Christian Reformed Church). The new name reflects the ministry and the geographical area served more clearly.

Deacons and guests to the 34th annual meeting of the All Ontario Diaconal Conference were privileged to attend a well-organized and well-run conference. Many opportunities for learning and growth were taken by deacons and guests which will eventually benefit those whom they serve.

Rob Vander Heyden is the president of the Huron Diaconal Conference. He lives in Listowel, Ont.

Attention: Business Community/Christian Organizations Insert YOUR message in our Special 1993 Christmas issue



In past years we have supplied members of Christian Reformed churches across Canada with a free copy of the annual Christmas issue. This year we plan to do the same. Date of this issue will be **December 3**. It will be mailed to our regular subscribers on **November 30**.

In addition, we plan to distribute close to 20,000 copies of this issue to Reformed Christians across Canada free of charge.

To print so many extra copies costs money. We are appealing to the business community and to Christian organizations to help us out. Feel free to include your annual Christmas greetings in your ad, as you have done before.

Please do not wait. Take a moment to complete and return the attached coupon. Kindly include precise instructions as to the content of your ad.

Your continued support will be greatly appreciated.

Deadline for advertisements in this special issue is November 19.

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Cost \$225 + GST = \$240.75
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Cost \$400 + GST = \$428.00
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Cost \$650 + GST = \$695.50
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Cost \$1,100 + GST = \$1,177.00

6) Sponsored advertising

I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand **Christian Courier** will obtain copy from the organization indicated.

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Please enclose your ad copy with this coupon.

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Return by November 19 to: Christian Courier
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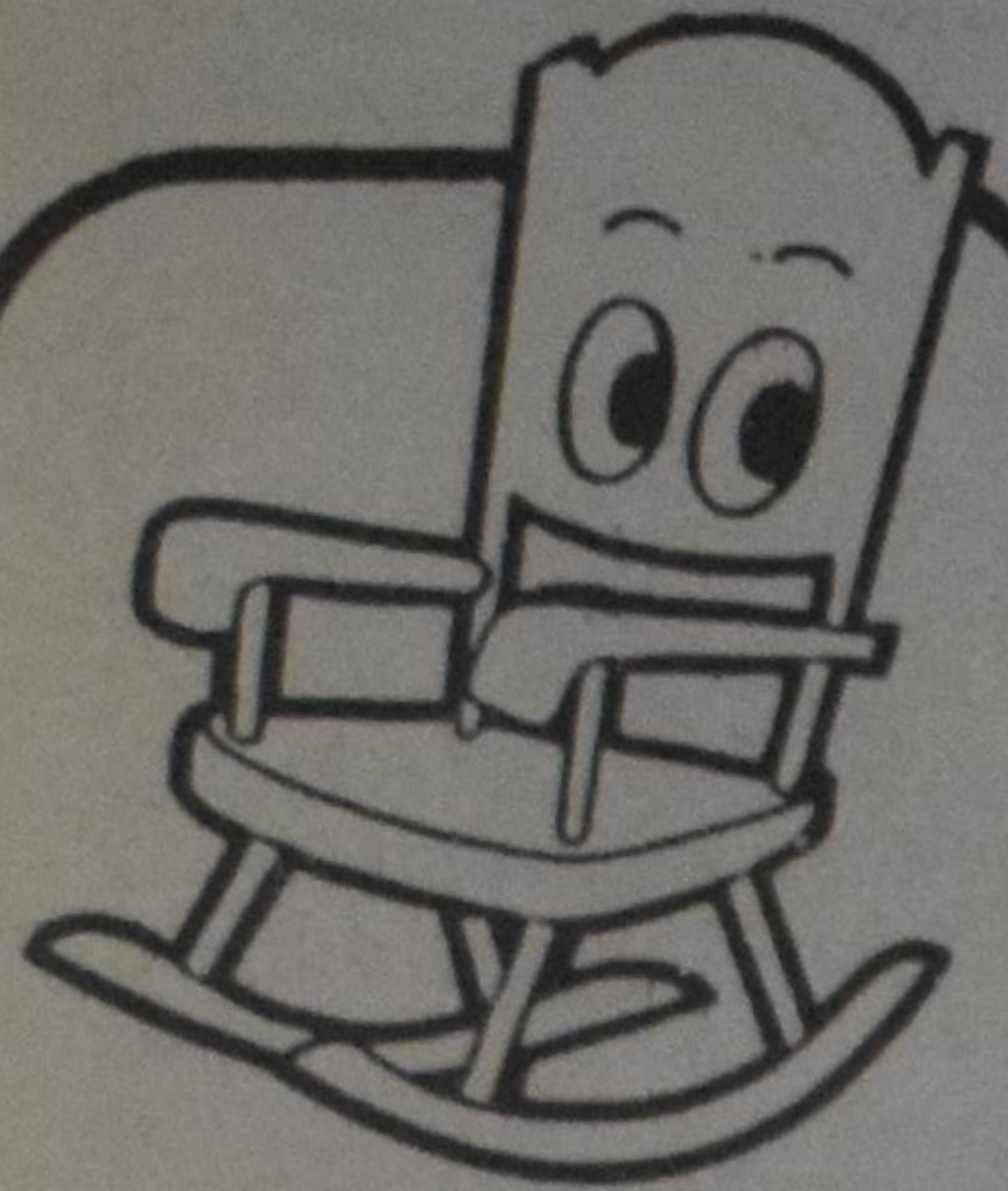
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| Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries . \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format., b) A sheet with information about an obituary sent by funeral homes is <i>not</i> acceptable since it leads to errors and confusion. c) Photographs sent by fax are <i>not</i> acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313 | BOESSENKOOL: Thankful to our great covenant God for making all things well, we, Brian and Sharlene, announce the birth of our first child, JESSICA HAILLEY 8 lb., 6 oz., born on Oct. 11, 1993. First grandchild for Anthonie and Harmina Jansen, second grandchild for Harry and Joanne Boessenkool, first great-grandchild for Klaas and Anna Siebring, ninth great-grandchild for Anton and Mensje Jansen, second great-grandchild for Bertha Tuininga and 11th great-grandchild for Anton and Margareth Jansen. Home address: 8039-159 A St., Surrey, BC V3S 8B3 |  <i>Congratulations to Hank and Tess Helleman (Wildschut) on the occasion of their 50th wedding anniversary!</i> | Obituaries June 21, 1908 - Sept. 19, 1993 "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23:6). The Lord called home our dear husband, father, opa and great-opa, REMMELT (RAY) GROENWOLD at the age of 85. Beloved husband of Weia Groenwold. Dear father of: Bertha & Simon Dykhuizen — Edmonton, Alta. Kenneth, Richard & Wendy Jennie & Gerry Kuipers — Edmonton, Alta. Gerald, Mark & Cherilyn Harry & Audrey Groenwold — Abbotsford, B.C. Scott (Linda), Danette & Bryce and three great-grandchildren: Scott, Megan and Matthew Groenwold. Predeceased by a son, Henry, 1973. He is also survived by one sister Jantje (Albert) van de Borgh, and one brother Harm (Map) Groenwold in the Netherlands. A service of thankfulness was held at the West End Chr. Ref. Church, Edmonton, Alta., on Sept. 23, 1993, Pastor Jim Pot officiating. Correspondence address: Mrs. Weia Groenwold, #328, 10041-149 St., Edmonton, AB T5P 4V7 The Lord saddened our hearts again by taking home suddenly, our dear brother-in-law and uncle, RINZE J. TIGCHELAAR Beloved husband of Jo Tigchelaar-Huisman for 55 years. Psalm 23. The Huisman family in Canada. Funeral services were held on Oct. 18, 1993, in the Jerusalemkerk in Emmeloord, the Netherlands. Correspondence address: Mrs. J. Tigchelaar, Makkumstraat 12, 8304 JJ Emmeloord (N.O.P.), the Netherlands. | On Sept. 19, 1993, at the age of 93, our dearly beloved mother, grandmother and great-grandmother, ALICE BOULOGNE-T HART entered peacefully into the presence of her Lord. <i>She is now with the Lord</i> <i>As it says in His Word.</i> <i>She is walking by a clear and crystal sea</i> <i>She is singing out loud,</i> <i>She is dancing in the clouds.</i> <i>I know her faith has brought her rest and peace.</i> Conny Van Ryk (granddaughter). Alice leaves to cherish her memory, Diny Boulogne — Edmonton, Alta. Ada & Piet Roeper — Stirling, Ont. Laveme Van Ryk — White Rock, B.C. Jack & Pinthip Boulogne — Nanaimo, B.C. 19 grandchildren, 28 great-grandchildren; two sisters and one brother in the Netherlands; nieces and nephews and numerous friends and acquaintances. Gone before Alice to be with the Lord: her husband, Bastiaan Boulogne (1974); son-in-law, Dick Van Ryk (1980); grandson—"in-law", David Turner (1990); great-grandchild, Matthew Peters (1981); also three sisters, one brother and four brothers-in-law. Alice was born on Aug. 4, 1900, in Rotterdam, the Netherlands, went to Java, Indonesia, in 1934, repatriated to the Netherlands in 1946, and emigrated to Canada in 1951. The book Alice wrote in 1980 ends with the following words (translated from Dutch): "And now there remains one more thing for me to do: to write down this verse to commemorate our life: <i>All the way my Savior leads me,</i> <i>O the fullness of His love!</i> <i>Perfect rest to me is promised</i> <i>In my Father's house above.</i> <i>When my spirit, clothed immortal</i> <i>Wings its flight to realms of day,</i> <i>This my song thru endless ages:</i> <i>Jesus led me all the way."</i> Funeral services were held at the First Chr. Ref. Church of Surrey, B.C., on Sept. 22, 1993, with the Rev. Albert Westerhuis officiating. Correspondence address: Mrs. Laverne Van Ryk, 1267 Foster Street, Apt. 302, White Rock, BC V4B 3X2 |
| | Anniversaries 1943 November 11 1993 "Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6:2) With joy and thanksgiving to God we celebrate the 50th wedding anniversary of our parents and grandparents, HERMAN and NELL VANDE BEEK (nee HOOGENDOORN) Congratulations Mom and Dad, Opa and Oma. We wish you God's continued blessings. With love and best wishes: Bert & Cora Vande Beek — Aurora Maria, Kevin, Andre, April Magda & Mike Wills — Willowdale Laura, Terri Jane & Paul Aylett — Newmarket David, Matthew Ron Vande Beek Christopher, Anne Friends are invited to an open house on Saturday, Nov. 13, 1993, D.V., from 1-3 p.m., at Aurora United Church, 15186 Young St., Aurora, Ont. Home address: 20 William Roe Blvd., Suite 109, Newmarket, ON L3Y 5V6 | Anniversaries 1943 November 10 1993 "Zachaeus, come down immediately. I must stay at your house today" (Luke 19: 5c). With much thankfulness to God, we celebrate with joy the 50th wedding anniversary of our parents, HANK and TESS HELLEMAN (WILDSCHUT) God bless you with more happy years together. We thank our parents and grandparents for their love, encouragement and support! With love: Adrian & Wendy Sharon, David, Pauline Folkert & Ellen Teresa, Kevin, Robyn Hank & Caroline Lindsay, Amanda Hans & Henni Aaron, Matthew, Ben Mary & Theo Breimer Karen, Rachel, Mathew Eveline & Albert DeVries Jenny, Joyce, Brent Home address: 1485 Baseline Road, Apt. #503, Ottawa, ON K2C 3L8 | | |
| | For Rent BERGENTHEIM TE HUUR VOOR VAKANTIE: Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen). Voor volledige informatie bel of schrijf naar: J. Snijders, 651-4 Ave. E., Brooks AB T1R 0H4. Tel. (403) 362-4052 or (403) 362-2653. | Employment Wanted Female, 23 years old, is looking for a full-time job on a dairy farm in Southern or Central Ontario. Must be a Christian home. Experienced. Call (519) 335-6116 | | |
| | | Job Opportunities We're looking for a responsible person for a 40-cow dairy farm. Must enjoy working with animals. Leduc, Alberta. (403) 986-3846 | | Teachers SURREY, B.C.: Surrey Chr. School invites applications for the following full-time maternity-leave positions available Jan. 1, 1994: Grade 2, Grade 5, and Grade 7. Applicants must qualify for B.C. certification. Please send resumes by Nov. 15 to: Mr. Anthonie Jansen, Principal Surrey Christian School 9115-160th Street Surrey, BC V4N 2X7 |
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| Obituaries | Obituaries | Obituaries | Job Opportunities |
|--|--|---|--|
| <p>"Safe in the arms of Jesus." On Oct. 23, 1993, the Lord called home our beloved father, grandfather and great-grandfather, JOHN KELDER in his 88th year. Beloved husband of Willy Kelder (deceased 1981). Dear father of: John (deceased 1981) & Aline Kelder — the Netherlands Wil & Jack Vandermeij — Scarborough Rita & Hank Lammers — Burlington Klaas & Cathy Kelder — St. Catharines Bill & Edna Kelder — Winterhaven, Fl. Keith & Judi Kelder — Mississauga Diana & Leo Marcus — Waterloo Mary & Elco Drost — Niagara Falls Anna & Arnold Dykstra — Burlington Dear grandfather of 21 grandchildren and three great-grandchildren. Dear brother of Nel Ronner, the Netherlands. Predeceased by his brother Cornelis Kelder and sister Dina Retel of the Netherlands. Fondly remembered by nieces, nephews and many dear friends. Former member of Maranatha Chr. Ref. Church, St. Catharines, Ont. Until his recent move to Burlington, Mr. Kelder was an active community volunteer for many years. We thank God for his life and his example. Correspondence address: Mr. and Mrs. K. Kelder, 12 Vanier Court, St. Catharines, ON L2N 6C8</p> | <p>On Thursday, Oct. 21, 1993, the Lord took home his child, PETER HOFSTRA born on Feb. 6, 1909. He will be sadly missed by his wife Jetske and children: Sippie & Daan Gerry & Greta George & Evaline Henry & Dian Maria & Tom 14 grandchildren and six great-grandchildren. The verse that gave him strength through his long illness and comforts us now is, "It was His love that sought me, His blood that bought me, through grace I am a child of God." Correspondence address: 305 Covenant Towers, 7900 McLaughlin Rd., Brampton, ON L6V 3N2</p> <p>On Oct. 22, 1993, the Lord called home to eternal glory, KLAAS VELD in his 82nd year. He was the dearly beloved husband of Grietje (Margaret) Veld (nee Kok), and loving father of: Ralph & Helen Veld Ben & Elly Veld Gerrit & Rosina Veld Peter & Jane Van Duyvenvoorde Henry & Margaret Veld Bert & Margaret Kikkert He was predeceased by two infant sons. Dear grandfather of 22 grandchildren and nine great-grandchildren. The funeral took place on Monday Oct. 25, 1993, at Grace Chr. Ref. Church in Welland, Ont., Rev. Pieter Heerema officiating. We will miss him very much, but it is a great comfort to all of us as he spoke the words of Psalm 121 to us many times that last week: "I will lift mine eyes to the hills." Correspondence address: Mrs. M. Veld, 5 Hillcrest Pl., Fonthill, ON L0S 1E0</p> | <p>On Oct. 13, 1993, TYLER SCOTT KREMER fell asleep and the Lord took him home. For 13 weeks his parents Brian and Wendy, sister Brittany and brother Patrick loved and cared for him. All of us will miss him very much, but it is our comfort that he is now praising God. Always lovingly remembered by: Grandparents Cor and Ina Van Soelen, Fenwick. Aunts, uncles and cousins: Anne & Otto Wyga — Fergus Michael, Erin, Seth, Jeffrey Michele & Ed Rauwerda — Rockwood Lori, Carlie, Jason Rita & Larry Skelton — Port Colborne Shawn, Amy, Tristan Ann & Rocky Rutherford — Wellandport Brandy, Daniel, Amber, Roxanne, Kurtis Liz & Al Hessels — Wainfleet Chris, Kim, Calvin, Kandace Corrie & Terry Vermeer — Grimsby Justin, Esther, Tori, Kenton Clarence & Tracy VanSoelen — Fenwick Brandon, Cody Wilma & Ed DeHaan — St. Anns Chantel, Jessica, Nickolas Predeceased by his grandfather, Ties Kremer in 1973. <i>In you is gladness amid all sadness, Jesus, sunshine of my heart. By you are given the gifts of heaven, you the true Redeemer are. Our hearts you waken, we're not forsaken; who trust you surely has built securely and stands forever: Alleluia! Our hearts are pleading, your presence needing, living or dying, on Christ relying now and forever: Alleluia! If he is ours, — we fear no powers — not of sin or death or night. He knows our troubles, our pain and struggles; he upholds us by his might. Wherefore the story — tell of his glory with heart and voices; all heaven rejoices in him forever: Alleluia! We shout for gladness — away all sadness! — love him and praise him, and still shall raise him glad hymns forever: Alleluia!</i></p> | <p>Toronto District Christian High School Woodbridge, Ontario invites applications for the position of</p> <div style="border: 1px solid black; padding: 10px; text-align: center;"> <h2 style="margin: 0;">PRINCIPAL</h2> </div> <p>to assume responsibilities starting in the 1994/95 school year.</p> <p>TDCH is a school of 300 students, Grades 9 through OAC. If you are an experienced administrator and interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before December 15, 1993. A minimum of five years administrative experience is desirable. Contact:</p> <p style="text-align: right;">Mr. Albert Romkema Chairman - Search Committee c/o Toronto District Christian High 377 Woodbridge Ave. Woodbridge, ON L4L 2S8 Tel.: (905) 851-1772</p> |
| <p>"Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever" (Ps. 23:6). On Oct. 21, 1993, our Lord called home to Himself our husband, father, grandfather and great-grandfather, KLAAS STEL at the age of 84. Beloved husband of Wilma Stel-VanderBerg. Dear father of: Ron & Jane Stel — Richmond Hill, Ont. Phil Stel — Victoria, B.C. Charles & Ria Stel — Mono Centre, Ont. Joe & Hilde Stel — Kleinburg, Ont. Klaas & Ann Stel — Schomberg, Ont. Stepfather of: Ed & Nita VanderBerg — Grand Rapids, Mich. Donna & Ray Minor — Grand Rapids, Mich. Bernie & Mary-Lou VanderBerg — Grand Rapids, Mich. Brenda & Terry Boer — Grand Rapids, Mich. Loved and missed by 22 grandchildren and two great-grandchildren. Predeceased by wife Johanna Vander Veen and daughter-in-law, Joyce Stel. Correspondence address: 31 Sunset Dr., Orangeville, ON L9W 2H1</p> | <p style="text-align: center;">Teachers</p> <p>VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community currently offering Kindergarten through Grade 9, anticipates having openings at several levels in the near future. We will require a French teacher for Grades 4-9 on a part-time (50%) basis, beginning in January 1994. At that time, we may also be looking for a Grade 8 teacher with a background in humanities, science and P.E. We anticipate opening a Grade 10 class in the fall of 1994. Applicants for the 1994/95 school year with a strong background in humanities, math and computers are asked to forward their resumes to: Ron Donkersloot, Principal Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6</p> | <p>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is seeking a full-time administrator for the 1994-95 school year. HPMCS is situated 40 miles east of Vancouver and is an interdenominational school in the Reformed tradition. Presently we serve K-7 with approx. 270 students, and are planning to add Grade 8 in the near future. Send resume and information before Dec. 15, 1993, to: Al deJong 20915 132 Ave. Maple Ridge, BC V2X 7E7 Phone: (504) 465-4286</p> | <div style="border: 1px solid black; padding: 10px; text-align: center;"> <p>Send your questions to Peter and Marja Confidentiality is assured</p> </div> <p style="text-align: center;">Teachers</p> <p>BOWMANVILLE, Ont.: Knox Christian School anticipates two temporary vacancies due to maternity leaves during the 1993-94 school year. From Feb. 15 through June 30, 1994, we require a Grade 7 teacher, preferably with the ability to teach Grade 4-8 French. This position could possibly be divided into two part-time positions. From January to June 1994, we also require a Special Needs Coordinator, specifically responsible for two special needs children in Kindergarten and Grade 1. If you are interested in either one of these positions and joining a dynamic, growing Christian school (250 students), please submit letter of application and resume by Dec. 1, 1993, to: Bill Helmus, Principal Knox Christian School 410 Scugog St., R.R. 1 Bowmanville, ON L1C 3K2 Phone: (905) 623-5871 Fax: (905) 623-8877</p> <p style="text-align: center;">← Teachers</p> <div style="border: 1px solid black; padding: 10px; text-align: center;"> <p>When help is needed. The Red Cross.</p> <p style="font-size: small;">With your help, Red Cross provides a blanket of services and programmes in your community. Please support your local Red Cross branch.</p> <p style="font-size: x-small;">The Canadian Red Cross Society </p> </div> <div style="border: 1px solid black; padding: 10px; text-align: center;"> <p>Take advantage of our Business Directory next week !</p> </div> |

Classifieds

| Miscellaneous | Events | Events | Events | Job Opportunities |
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Dr. Peter Schouls
*former ICS Chancellor and Professor of
Philosophy, University of Alberta*

will speak on

"Responsible Scholarship"
at the
Institute for Christian Studies'
annual

CONVOCAATION

Friday, November 5, 1993
7:30 p.m.

Knox College Chapel
59 St. George Street
Toronto, Ontario

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Calendar

Nov. 5 "Psalm and Celebration," a concert by the mass bands of Ontario Christian High Schools, conducted by McMaster University professor Keith Kinder. At 8 p.m., Redeemer College, **Ancaster**, Ont. Tickets: \$5 p.p., \$3 seniors, \$2 under 13, \$15 family.

Nov. 5-8 Movie critic Dr. Ted Bachr will give three public lectures on "Are we being conformed to the images of Hollywood?" **Nov. 5:** 7:30 p.m., McMaster University Medical Centre, Room 1A1, **Hamilton**, Ont.; **Nov. 6:** 8:30 p.m., Otello's Banquet Hall, 2273 Royal Windsor Dr., **Oakville**, Ont.; **Nov. 8:** 7:30 p.m., U. of T. Koffler Institute, 569 Spadina, Room 108, **Toronto**, Ont.

Nov. 6-7 Fortieth anniversary of the Chr. Ref. Church, **Alliston**, Ont. **Sat.:** special program at 7:30 p.m. **Sun.:** worship services at 10 a.m. and 7 p.m.

Nov. 11-Dec. 13 Art exhibit by St. Catharines artist George Langbroek, Art Gallery, Redeemer College, **Ancaster**, Ont. Official opening on Nov. 11, 8 p.m.

Nov. 12 John Milton Society for the Blind-sponsored Christmas bazaar and silent auction, 11 a.m.-6 p.m., 40 St. Clair Ave. E. (second floor), **Toronto**, Ont.

Nov. 12 The King's College's annual meeting, 8 p.m., at the new location in **Edmonton**, Alta. Speaker: Dr. Brian Martin. Refreshments. Everyone welcome!

Nov. 12-13 "FirstFruits Conference," The King's College, **Edmonton**, Alta.

Nov. 13 Christmas bazaar from 1:30-4 p.m., with auction at 5 p.m., at First CRC, 287 Water St., **Guelph**, Ont. Proceeds for John Calvin CS and Woodland CHS.

Nov. 16 Organ recital by Andre Knevel, 8 p.m., Cathedral of St. Catherine, 67 Church St., **St. Catharines**, Ont. Free will offering.

Nov. 19 Concert honouring Tony Verdonk's more than 30 years of organ building and maintenance with guest organist Christiaan Teeuwse, 8 p.m., Immanuel CRC, **Hamilton**, Ont. Tickets: \$5 p.p., \$4 for students/seniors, or \$15 for family. Info.: (905) 648-2100.

Nov. 19 Organ recital by Andre Knevel, 8 p.m., LaGrave Avenue CRC, **Grand Rapids**, Mich.

Nov. 19 "An evening with Redeemer College," at Bethel CRC, **London**, Ont. Informative, entertaining with RC students, faculty and staff. Reception at 7:30 p.m. Info.: (519) 268-3255.

Nov. 19 "A Christmas Night of Day," an evening of

contemporary Christian Christmas music performed by the group "DAY" (of the Community CRC, Richmond Hill, Ont.). Tickets \$5. Info.: (905) 884-3005.

Nov. 19-21 Pre-Council conference of the Council of Chr. Ref. Churches in Canada, at Jubilee Fellowship CRC, 13 Wilholme Dr., **St. Catharines**, Ont. **Nov. 19:** 8 p.m., Dr. Ronald J. Feenstra speaks on "Defining the scriptural principles." **Nov. 20:** 9 a.m., Dr. Hazel Campayne speaks on "Applying the scriptural principles." Also workshops, etc. **Nov. 21:** 6 p.m., All Nations Celebration service. Everyone welcome. Info.: CCRCC office, Burlington, (905) 336-2920.

Nov. 20 G.S.T. auction sponsored by Can. Chr. Business Federation, 8 p.m., CRC, **Ancaster**, Ont. Info.: (905) 522-8602.

Nov. 20 Attend the "biggest bazaar in town," starting 10 a.m., Calvin Memorial Chr. School, 300 Scott St., **St. Catharines**, Ont. Info.: (905) 468-3030.

Nov. 20 Fortieth anniversary concert by the "Con Spirito Choir" (dir. L. Kaldeway), 7:30 p.m., First CRC, **Sarnia**, Ont. Special guest: organist Andre Knevel. Tickets/info.: (519) 383-0438.

Nov. 26-Dec. 1 Ken Medema in concert! **Nov. 26:** **London**, Ont.; **Dec. 1:** **St. Catharines**, Ont.; **Dec. 2:** **Bowmanville**, Ont.; **Dec. 3:** **Ottawa**, Ont.; **Dec. 4:** **Toronto**, Ont. Contact your local Chr. High School for details!

Nov. 27 "Healing Relationships in the Church," a one-day seminar conducted by Reinder and Diane Klein. At First CRC, **Chatham**, Ont. Info.: 1-800-567-5560.

Nov. 28 Dutch worship service led by Rev. Peter Van Egmond, 3 p.m., CRC, **Ancaster**, Ont.

Dec. 2-4 Moliere's play "Tartuffe; or The Impostor," presented by Redeemer College Theatre Arts. At 8 p.m., RC, **Ancaster**, Ont. Matinee on Dec. 1, 12 noon.

Dec. 3 Fortieth anniversary celebrations at Bethel CRC, **Lacombe**, Alta. Potluck and special program on Friday at 6:30 p.m., and special thanksgiving service on Sunday, Dec. 5, at 11 a.m.

Dec. 10 Christmas concert by the "Redeemer College Concert Choir" with chamber orchestra. At 8 p.m., RC, **Ancaster**, Ont.

Dec. 18 Handel's "Messiah," presented by the Georgetown Choral Society, 8 p.m., Redeemer College, **Ancaster**, Ont. Proceeds for the college.

BREAKING DOWN THE

BARRIERS

FRIDAY NOV. 19 8 pm

■ *Defining the Scriptural Principles:* Dr. Ronald J. Feenstra

SATURDAY NOV. 20 9 am

■ *Applying the Scriptural Principles:* Dr. Hazel Campayne

■ Workshops
■ Action Plans

SUNDAY NOV. 21 6 pm

■ All Nations Celebration Service. EVERYONE IS WELCOME.

*Pre-Council
Conference:
Council of
Christian Reformed
Churches
in Canada*

November 19-20
Jubilee Fellowship
Christian Reformed Church
St. Catharines, ON

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and strategize around the
CAUSES and IMPACTS of
racism in our communities.
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\$20 Individual registration
\$75 Unlimited Congrega-
tional Participation
Plan

\$10 Closing supper (5 pm
Saturday evening)

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For more information or to register, please call the
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News

Listening conference confirms need for unity, faithfulness

Irene Bom

GRIMSBY, Ont. — Match contemporary management style with a denomination coming under fire for being top-heavy, and what do you get?

In the case of the Christian Reformed Church, a six-month series of "listening conferences," in which congregation members in 22 sites across North America huddle in groups to "vision" the ideal CRC of the 21st century and the needs that it will meet. CRC executive director of ministries Peter Borgdorff is seeking the input as part of his synodical mandate to restructure the denomination's agencies.

But in a number of such conferences the listening team, comprised of consultants Reinder and Diane Klein and executive director of ministries Peter Borgdorff, is finding it hard to attract the talkers.

"We do have a real problem



Photos: Irene Bom

Sceptical participants at a recent listening conference share a chuckle.

here," Reinder Klein admitted to the 17 people who turned up at the team's last Canadian stop in Grimsby, Ont. late last month.

"We were naive about the

numbers," explains Creemore, Ont. resident Diane Klein, who is using her consulting experience with husband Reinder to facilitate the sessions.

"We thought if we would tell people that it was important, people would come," she says, adding that attendance at other Canadian stops, including Langley, B.C. and Ottawa, averaged 60 attendees.

Wrong not helpful

The session begins with a "sculpture" exercise designed to teach people how to listen. Attendees sit in a circle and look at a small ceramic statue in the circle's centre. They're then asked to describe the sculpture from where they're sitting.

Then Reinder Klein replaces the statue with a Bible.

There is a moment of shocked silence and chair shuffling.

"Isn't this relativism?" asks Ben Westerveld, one of the few attendees under the age of 40.

"Our opinions don't change the thing in the centre," Reinder responds quickly.

"God's Word is absolute, but our opinions of it are not.

"It's just not helpful for discussion to tell people they're wrong when they honestly tell us what they see," he adds.

Groups of three then split off to pin down the six needs on which the church should focus.

Then joining together again for discussion, the group collects all the aims under general

headings. "Unity," "faithfulness to the Word," "goal-setting," "service."

No new concerns

All of these were needs which had been raised before in other sessions.

But Borgdorff says that it doesn't matter that no unexpected concerns have surfaced at these sessions.

"It's important for us to hear these concerns being confirmed again and again," he asserts.

Borgdorff denies that the \$10,000 tour is a public relations act designed to woo back flagging grassroots support for many denominational ministries.

Neither, he maintains, does it signal a move towards populism on the part of the church.

"This is an exercise in communication that should have been done all along," he says.

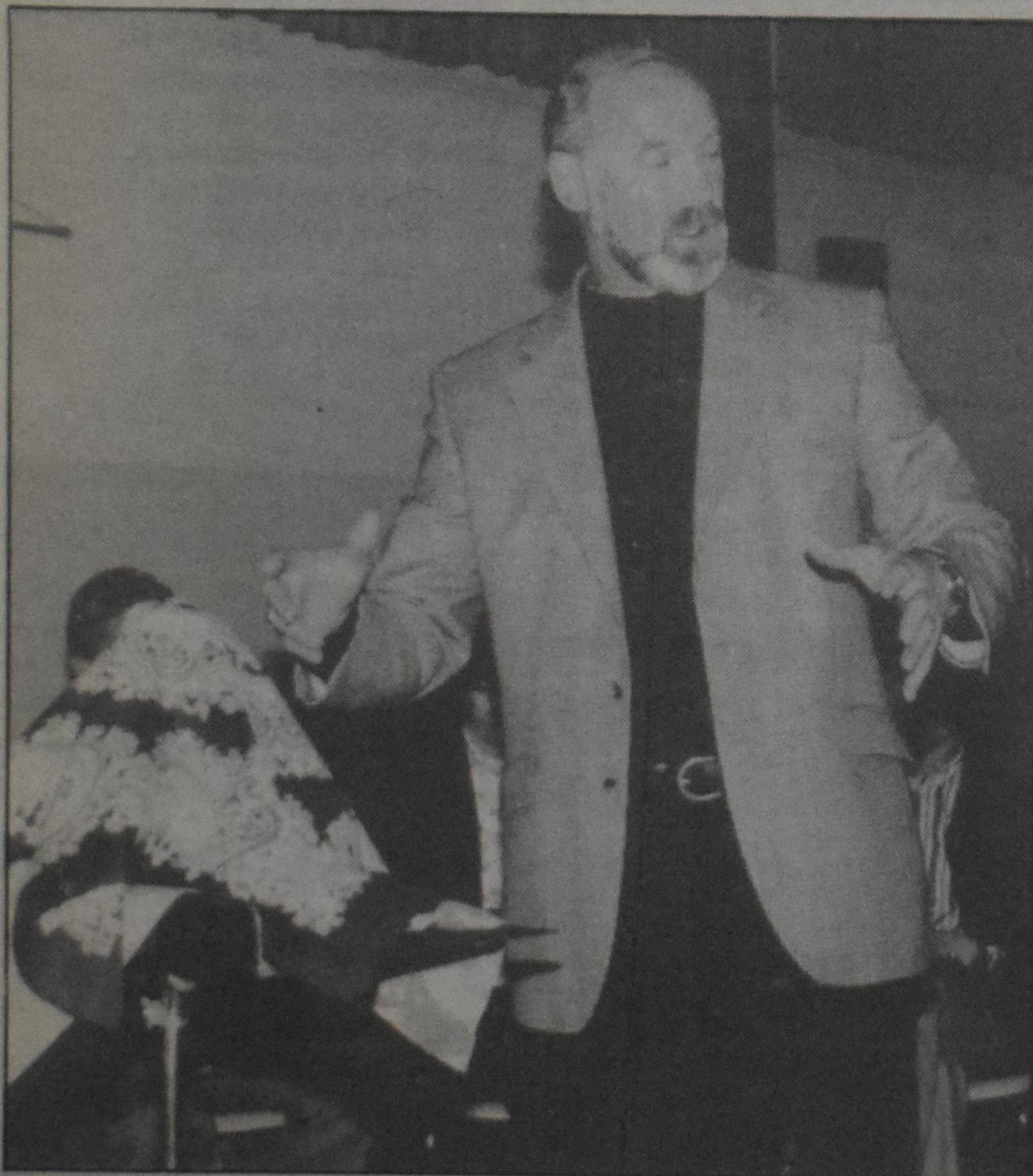
"The question first of all is not, Is there something new, but, Are we doing things right?"

Results will be compiled and condensed into a vision statement and four or five goals for discussion at Synod 1994 and for adoption at Synod 1995.

But one attendee told the group that it wouldn't have to wait until then for the three-hour process to prove helpful.

"We've identified what we need to do now. We don't have to wait for the agencies to encourage us in these directions."

"It's just not helpful for discussion to tell people they're wrong."



Consultant Reinder Klein prepares to unveil the sculpture.

News Digest

Edited by Irene Bom

Uruguay top country for atheists

PRINCETON (EP) —

Uruguay has a higher proportion of atheists and agnostics than any other country, says a new survey of 19 nations by Gallup International. Pollsters found that seven per cent of Uruguayans are atheist; three per cent are agnostic.

The survey, reported in a publication of the Princeton Religion Research Center, involved 40,000 people in 19 countries.

Following Uruguay, countries with the highest percentages of atheists and agnostics were the United States, Great Britain and Bolivia, all with four per cent.

The Philippines held the highest percentage of Christians at 97 per cent, while India and Turkey had the lowest, at three per cent or less.

New fat pill on way

MILWAUKEE (AP) —

Researchers have found one natural brain protein that triggers cravings for fatty food and a second that blocks the desire, raising hopes for a new drug that could curb weight gain but not the desire for protein and carbohydrates.

Researchers used the discoveries to cut in half the body weight of animals.

"We are extremely close to linking specific brain areas to specific appetites," said researcher Sarah Leibowitz.

Tests with humans will begin early next year.

Korean mission force swells

(EP) —

The ranks of Korean Protestant missionaries increased from 321 in 1982 to nearly 2,600 in 1992, says the Korea Research Institute for Missions.

More than half work with non-Korean peoples, and more than 93 per cent have assignments of more than two years.